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UNITED BIBLE SOCIETIES

BULLETIN

FOURTH QUARTER - 1957

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Translation Atune to The Times

W. J. Bradnock

Extracts from an address given at the B.F.B.S. Annual Meeting, May, 1957

ALL OVER THE WORLD there is an astonishing revival of interest in the sacred text. Never in our history have we been committed to such a tremendous volume of translation and revision work. Apart from saying that at the present moment the B.F.B.S. has 243 different language projects in hand, I will not burden you with many figures, and I am not sure that they would help me to make my point. Let me put it this way. In relation to the life and work of the Church in the world, it is not the mere multiplication of translations and new languages that signifies most, but the nature of the work in hand, and in particular the demand for Bibles and New Testaments. It is precisely in this sphere that the phenominal increase in our responsibilities has occurred. I have gone into all this carefully and estimate that while between 1900 and 1939 there was a fairly large volume of work going on in this field, since World War II it has increased at least sixfold. How is this to be accounted for ? Explanations vary according to the type of work and the general cultural background to which it belongs, but I can think of at least three that are worth mentioning.

Great increase in translation and revision work.

First, if we consider the forty-two new Bibles that are now being prepared for Africa and Asia, we see that they represent a perfectly normal stage in the development of the life of the Church. In other words, where mission work began about fifty to sixty years ago, now is the time that we might expect whole Bibles to be coming to completion. The fact that there are so many of them all at one time points back to the way in which so many African fields were occupied and developed almost simultaneously at the turn of the century. We have watched most of these Bibles growing up through all their early stages : first the tentative pioneer Gospel, with all its blemishes and inadequacies ; then, by various stages of trial and error, the New Testament ; now, as the Church and community have taken root and grown, the whole Bible, without which no Church has the articles of its faith.

The second explanation is that there has been a tremendous growth in our programme of revision work, all of which is our historic responsibility. This part of our programme covers almost the whole world, but I should like to continue to think for a little while at least in terms of Africa and Asia, where nineteen Bibles and twenty-six New Testaments are at the moment undergoing revision. I find that some of our friends sometimes wonder why so much revision of the Scriptures should be necessary and why such a large part of our programme is devoted to this aspect of our work. We as a people, having enjoyed the priceless possession of a great classic version like the Authorized Version for three-and-a-half centuries, have perhaps long forgotten, or come to take for granted

the tremendous struggles which preceded and attended the birth of that version. Perhaps we need to remind ourselves, therefore, that great classic versions of the Scriptures do not come into being over-night. We need to remind ourselves that before we got our Authorized Version there was almost a century of intense intellectual struggle, ecclesiastical wrangling, scholarly debate and, most important, responsible experimentation. What was true of our own Authorized Version was true also of Germany's Bible. No fewer than eighteen different versions of the German Bible preceded the definitive translation of Martin Luther in the sixty years prior to 1527. Today they are merely literary curiosities, long forgotten by the people, yet in very truth grains of wheat that had to fall into the ground and die before the great translation of Martin Luther could come to birth and take its rightful place in the Christian history of Europe and the world.

Thirdly, we need to remind ourselves that in all these matters there would seem to be a fulness of the times, and if an explanation is needed why at the moment we are confronted by such a tremendous volume of revision work, without a doubt here it is : a fulness of the times.

The challenge of our day

The new spirit of nationalism, so characteristic of our times, strange though it may seem, accounts for a considerable amount of the revival of world interest in the Scriptures. In Africa and in Asia we can see this in not a few places, and we need not by any means write it off as altogether unworthy, though it always has to be looked at carefully.

How often in history, also, has the Bible proved the rallying point for whole peoples in times of national crisis and tragedy. Can one doubt that this accounts, at least in part, for the widespread demand for new versions in the languages of so many stricken peoples in Eastern Europe.

The second evidence of a fulness of the times is to be found in the general world climate of today. At a time of profound moral confusion and fear, of the failure of systems, of the revival of ancient faiths such as Islam, Hinduism and Buddhism, and the astonishing success of new ones such as Communism, what more natural than that man should once again turn to the Bible and begin to take it seriously. Is it not this which, *in part at least*, accounts for the growth in Bible reading movements in many parts of the world, and for the remarkable demand for modern translations in English and in other western European languages ? Surely the indications are that now, if ever, our Bible Society commission to give the Word to the world in the common language of the ordinary man is supremely relevant.

The third evidence of a fulness of the times is provided by the world of biblical scholarship. Never since the revival of learning in the Middle Ages, so we are told, have men been nearer to the original texts of Scripture than they are today, and a very great deal of this wonderful story of devoted research, discovery and learning belongs to the last fifty years. It is now nearly seventy years since the last great English version was made, and since that time hundreds and thousands of ancient documents have come to light. All these have vastly improved our knowledge of the text and background of the Bible. Though we cannot say too often that in spite of all this thrilling story of scholarly research, not one single fundamental of the Christian faith has had to be abandoned or even qualified, he would be a bold man indeed who would go so far as to say that therefore it does not matter and that we could afford to ignore it.

Those who have been commissioned to safeguard the integrity of the text of Holy Writ are thereby bound to listen with the closest possible attention to the voice of the scholars, and to recognize gratefully the wealth of new knowledge they have gained for us by their painstaking and devoted labours.

The last evidence of the fulness of the times, is the simple fact that in so many areas of the world today, where new versions and revisions are in demand, it is also still proving possible to make the necessary arrangements. Missionaries are still quite free to work in Africa. They have not been withdrawn from India and in many other parts of the world they are still able to undertake pioneer work. In my view, what matters most of all in the situation I have been trying to describe to you is that all the resources of biblical scholarship of the West should be made available in every possible form to those engaged in the task. This means that where nationals are taking the initiative in translation work and yet have not the technical competence and qualifications required, we must help them wherever possible with books and courses and training and correspondence. We must act as liasion between them and the scholarly resources of the West. While time allows, we must be ready to put in all we have and we should not underestimate the extent of it. Nor can it be doubted that such help is earnestly desired, not least by those who today in Africa and Asia are most insistent that the time has come for them to take the place of the missionary in the making of their own Bibles.

Our readiness to respond

Not very long ago I was standing at the Owen Falls Dam, on the Victoria Nile. From that visit I should like to take, as a closing parable, a picture of what impressed me more than anything else and will live in my memory for years to come. It was not the massiveness of the mighty breakwater, nor the roar of the cataract. It was the sight of a long line of eight unfinished generators, which some day will multiply the power available to a degree as yet hardly conceived. The power is all there in the waters of the lake. It is waiting to be converted by human intervention. Something is left for the future, but whether dreams are ever to become realities depends entirely on the readiness of this generation to fulfil such tasks and responsibilities as are so patently being laid upon us.

Bible Translation in India

H. K. Moulton

THE INDIAN CENSUS REPORT of 1951 lists 782 languages. Fourteen of these are officially recognised in the Constitution and cover most of the population. Forty-eight more are spoken by groups numbering from a hundred thousand up to a million or more ; and the remaining 720 are used by numbers ranging from 90,000 down to one ! One suspects that the enumerators have sometimes been caught napping. They have not told us to whom the single person speaks !

But, ruling out the 378 languages which are spoken by less than 100 people each, we are still left with over 400 languages used by an appreciable number of people. Translation work has been done so far on 123 of these, but this covered

98% of the population of India, and of the remaining 2% many are naturally literate in a neighbouring tongue and do not at present need versions of their own. Work on six new languages has, however, been begun during the last two years, and there is sure to be progress from year to year.

There is active translation or revision work going on at present in about fifty languages. These can be divided into two groups : the languages of Assam, the very diversified area in the north-east, where the Church is mainly new and amazingly vigorous ; and the languages of the rest of India, many of which have had Scriptures for generations and are now concerned with revision to make them serve their purpose even better than before.

Assam itself is in two distinct parts ; the Brahmaputra valley where the main language is Assamese, and the hills around it and to the south, where the languages are many and various. The Assamese church in the plains is old-established but not very numerous, consisting of about 36,000 Christians, who had a revision of their Bible between 1950 and 1953.

It is in the hills—Garo, Khasi-Jaintia, Cachar, Naga—and in the Manipur area to the south that the greatest vitality is found. The Khasis, evangelised largely by the Welsh Presbyterians and with much of the fervour and musical ability of Wales, are a magnificent church. Their central church in Shillong, though it holds over a thousand, is permanently wired for outside loud-speakers to take the overflow. They have had a complete Bible since 1897, with a slightly revised edition recently published—and they know it well. The census figures for the tribe are 230,000, most of whom are Christians. Very much the same is true of the Lushais in Manipur to the south. Their numbers are slightly less, but again most of them are Christian. They, however, have only recently finished the translation of their Old Testament, and are eagerly awaiting its publication.

The Naga Hills, in the extreme east, are at present in a troubled state. Communications are badly disturbed. Proofs and letters are returned, marked "Service Suspended"; in one case, type which had long been set up and standing idle at the press had reluctantly to be broken up because there seemed no opportunity of making progress for the present. One translator had had to flee into the jungle at a moment's notice when the insurgents arrived at the village, and remained there for six weeks before venturing back. What was his relief and joy to find that his translation material remained intact!

But not all parts of the Naga Hills are thus disturbed. Many of the tribes are continuing translation work at various stages, but with eagerness everywhere. The Angami Nagas, centred round Kohima of war-time fame, and numbering 10,000 Christians out of a population of 50,000, have got their New Testament, together with Genesis and Psalms, and are working on the Old Testament. The Ao Nagas, with 23,000 Christians out of a population of 50,000, have finished the translation work of their Old Testament and are ready for its printing. The Kabui (or Nruangmei) Nagas (7,000 Christians out of 35,000) are just beginning to get from the press the proofs of their first Gospel, St. Luke. They are one of the few tribes which still has missionary help for translation work. Government authorities are not anxious to allow foreigners, and especially non-commonwealth foreigners, in these troubled areas, and the result is that translators work under severe handicaps. Their knowledge of the

original languages of Scripture is often nil. Their knowledge of English is limited. Sometimes they translate from a version in a kindred tribal language which they happen to know, but the version itself may be imperfect. One translator once wrote to me that he was "rather satifactorily confused" about a certain point—and I fear that he is not the only one. Yet everywhere there is real devotion and enthusiasm. That same translator was helped out by a senior government official from his tribe, who took two months special leave from his post in order to go through the draft manuscript.

A catalogue of other Naga languages would show very much the same story. Translation work in some is well advanced, in others only just beginning. Some are already feeling the need to revise imperfect previous work before going further. All are going to need every translation help that the Bible Society can give them if they are going to be able to pass on adequately in their own tongues the message of the Word of God.

Present work on revision

Elsewhere in India there are, of course, many new pieces of translation work, but in most parts the Scriptures have been long established. The work now consists largely and importantly in revision. Not an easy task ! People are often conservative. Language can never be fully adequate. But it is essential, especially in the New Testament, that versions using the Greek text underlying the English Revised Version should be available to take the place of, or be used alongside, earlier versions—and that the language used should be the normal language of the day, as spoken and written by averagely educated men. On the one hand it must not be pedantic. On the other, it must not be the language produced by the foreigner which, however excellent, often misses the idiom and fails to get home.

The most important new version under preparation at present is clearly Hindi. This is the largest single language in India, spoken by about a third of the people, and has been adopted as the future official language of the country, gradually to take the place of English, though that will be retained as a valued second language. There is much opposition to Hindi, especially in the south, but it will inevitably have an increasingly large place, and it is vital that, to meet the new circumstances, we have a Bible based on the best texts available and written in the language that will be instinctively appreciated and understood by the normal person. A committee has now been working on this for eighteen months and is making good progress. This committee breaks new ground in that, for the first time, we have been able to appoint an Indian chief reviser. The Rev. Y. D. Tiwari, a Brahmin convert, who did a year's special Greek study in Oxford 1954-5, is working full time on this task, and has the help of a team of which only one member is not an Indian national. They have published a tentative edition of Mark, which has received favourable comment, and have also prepared draft translations of Philippians and St. John's Gospel.

A problem has, however, arisen in North India. The church there hitherto has largely used Urdu as its chief language. This is in many ways akin to Hindi, but is written in Persian, not in Sanskrit, script, and has a Muslim rather than a Hindu vocabulary. Since independence Muslim influence has been waning,

and in the schools the boys and girls are learning Sanskrit and not Persian characters. In the church, however, people still use the old vocabulary, and the result is that the young folk read what they cannot understand, and understand what they cannot read. They therefore badly need a version in Sanskrit characters, using the Urdu vocabulary. It may be only a temporary need, but it is vital now ; and so work is proceeding fast on transliterating and modifying the Urdu version so that it will meet these peoples' need. And for it we are adopting the somewhat controversial, but highly useful, word Hindustani.

Bengali is a language with a finer literary tradition than Hindi, a tradition enriched during this century by the great Rabindranath Tagore. It is therefore essential that the Scriptures in Bengali should be adequate, and revision is proceeding here also. Mark has been published for comment.

Tibetan is not an Indian language, but there are many Tibetans in India and few Christians in Tibet. Translation work therefore has always been done in India. One great difficulty has been that what is acceptable for certain areas of Tibet is not appreciated or even understood in other parts. And so, even though a revision was done not many years ago, it is now felt imperative that the New Testament be tackled again so that it may find its way in a communist-dominated country which Christian people cannot reach. Two Tibetan-speaking nationals, and two missionaries, covering the main areas of the country, are hoping to begin revision work next year.

Nepal, too, is not India, but there are many Nepali-speaking people in India, and the land is at last open to Christian work. The existing Nepali version is a scholarly piece of work, but language usage has changed and a certain amount of revision is needed. The strange thing about Nepali is that hitherto no one from Nepal itself had been associated with revision work. Now at last a devoted Christian member of the Nepali royal family, a retired army officer, together with a Nepali-speaking Indian and a veteran Scottish missionary have formed a very happy team and have completed their draft of the New Testament. They are now proceeding with the Old Testament, though the veteran Scot has left India after 55 years and has been replaced by a younger man.

Marathi is another major Indian language undergoing revision. This is one of the main languages of Bombay, the mother tongue of the great poet, N. V. Tilak, whose hymn "One who is all unfit to count as scholar in Thy school", enriches many of our hymn books. The chief reviser is a scholarly and much respected American missionary, but on his committee is a son of the great N. V. Tilak, a very happy piece of continuity.

Versions for South India

So far nothing has been said of any South Indian versions. The reason is that they are ahead of all the versions hitherto described, major revision work having been done in all. In Tamil the pioneer translation work was done 250 years ago by the great Ziegenbalg, soon after his landing at Tranquebar in 1706. Various versions followed up to the latest (with which the present writer had the honour to be associated), begun in 1939 and finished ten years later. Only last year this version had the distinction of being reprinted with maps and illustrations, the first Indian version with these valuable aids.

The Kannada (Kanarese) revision was completed in 1934. Telugu has been revised piecemeal, but has kept up fairly well with the needs to be met. Malayalam, the language of the great Syrian church in Travancore, has also an adequate version, although some are beginning to ask for a revision. These four versions serve between them far and away the greatest proportion of the Christian Church in India. Their importance demands a separate article, but they are not described in detail here because they are not the latest news !

Now there are very many other translations, falling into various categories. Though there are places where little seems to be happening, the overall picture is one of great activity and vitality. The Word of God is, on the whole, in good hands that will not let it return void ; and, great though the activity of the past has been, we may undoubtedly expect greater things to come—till all India reads accurate and winning translations of God's Word and is glad to accept what she reads.

Scriptures in Indian Languages of Latin America

William L. Wonderly

Languages and translation

What do you understand by "mediator"? This question was asked of an intelligent young Christian who speaks both Spanish and his native Mazahua tongue, one of some fifty-one Indian languages still spoken in Mexico. His reply was that Jesus Christ must have been called the mediator (Spanish *mediador*) because He came in the midst (*en medio*) of darkness to bring light. No heretical doctrine this, just complete missing of the import of the word.

The writer, engaged several years ago in translating the Scriptures into Zoque, another language of Mexico, found equal lack of understanding, even on the part of so-called bilinguals, when biblical terms of this sort were involved. In the case of "mediator", a Zoque translation was discovered by asking a speaker of the language to describe a situation in which a person of higher social status might be asked to arrange an audience for an Indian with a high government official. The word used turned out to be a noun derived from a compound verb "to speak-enter"—a word also used to describe the activity of an interpreter. Further investigation revealed that this noun "speak-enter" is also used of the go-between who, according to Zoque custom, is called in by a father to secure the hand of a young woman for his son to marry and who approaches her parents to get permission and make the necessary arrangements.

The translator in these languages usually has to begin at the very beginning —by giving written form to a speech hitherto un-written, and by making a study of the complex grammatical structure of the language. He must compile his own dictionary, and learn the finer shades of meaning through intimate contact with the people in their huts, on the trails and at their work. He must learn to discuss intelligently in their language the problems which grow out of their

own social organisation, their primitive agriculture, their belief in witchcraft, their sorrow at the loss of a child ; and to help them relate the Bible message to every phase of Indian life.

His ideal in translating the Scriptures is to put the divine message in terms that will speak as clearly and forcefully to the Indian reader or hearer as did the *Koine* or "common" Greek to the first century readers and hearers, while at the same time faithfully preserving the meaning of the original. This often means that in order to retain the meaning, he must change the form completely. Not only must he change the words themselves, as "brother" to *atzi* or *potzo* (in Zoque), but he must grapple with new dimensions of meaning, in which *atzi* is limited to an older brother and *potza* means a younger relative who may be either brother or sister. Thus of the two words available to translate "brother" in Mark 1:19, for example, neither *atzi* nor *potzo* is precisely equivalent to the original; but the translator is forced to choose one or the other. Many Indian languages lack a passive voice, and thus insist on greater precision than Greek or English does in naming the performer of an action. Thus in Mark 2:5, where English can say "your sins are forgiven", the Indian language forces the translator to use an active expression and to indicate the subject "(I) forgive you your sins".

Frequently the sentence form gets turned quite inside-out in the process of translation, as in one language where in Ephesians 1: 7 "in him we have redemption" becomes "he bought us out", or in Eph. 2:3 "in the passions of our flesh" becomes "as our body wants"—with nouns translated by verbs and the general sentence structure reworked in order to make sense to the Indian reader. Here, as in all Bible translation, the goal is to communicate the message in meaningful form rather than to transplant a particular grammatical construction or reproduce a literary style for its own sake.

Bible translation is, in effect, an integral part of God's age-long activity of revelation, or of communicating His message in terms identified with concepts meaningful to men and women. As supremely accomplished in the incarnation of Christ, the Word made flesh, so also in the words of Scripture and in the life of the Church the divine message becomes portrayed in a form comprehensible in terms of human experience. In Scripture translation the message of Holy Writ is recast in the language forms of another people ; and as the good news bears fruit in their way of life, the development of the Church in its local setting becomes also a translation, and incarnation, of the divine message in terms specially relevant to the community and not merely a transplanting of foreign worship forms into an indigenous setting.

Publication in Indian languages

These aboriginal languages of Latin America constitute today a special challenge for the church and for the Bible Societies. In some of the language communities, such as the Chol and Tzeltal of Mexico, the Quechua and Aymara of the Andean countries, and some of the languages of Guatemala, hundreds and even thousands of Indians are turning from their animistic backgrounds to evangelical Christianity, and the Gospel message is thus being translated into their lives. In others, such as the Huave and Amuzgo of Mexico, the message of the Bible has transformed the lives of smaller numbers, who cling together in small congregations, frequently in the face of bitter and continued persecution. In still other groups, faithful missionary effort over a period of years has brought little or no tangible results.

For the growing Indian evangelical groups in Latin America, the American and British Bible Societies have published and circulated the entire New Testament in at least ten languages and dialects ; for several of these, revisions also have been published or are being planned. For six additional languages or dialects, the New Testament is currently in the process of being printed. The usual procedure is first to publish limited editions of one or more Scripture portions in a given language as soon as these are satisfactorily translated, both for immediate use as needed and as a test to find out what is the actual need and demand for Scripture in the language, as well as to give opportunity for improvement of the translation through use prior to later publication of more extensive materials. In Mexico, for example, preliminary portions have now been published by the A.B.S. in over twenty languages and dialects (besides four of those mentioned above in which the New Testament is now available or in process of publication) ; and other agencies have published in several more languages. A large number of the more recent translations, including four of the above-mentioned New Testaments, are the result of work by the Wycliffe Bible Translators. Other work of translation and revision is being done by people of various other organisations.

Spanish vs. Indian cultures

As the message of the Bible enriches the life of these aboriginal peoples, they in turn enrich the life of the church in Latin America and at the same time constitute a special responsibility for it. These Indian peoples have their own customs and cultural heritage, influenced in many cases by Latin culture but at the same time deeply rooted in beliefs and practices of pre-conquest times. Religion permeates the whole of their life—planting, harvesting, animal-breeding, house-building, curing the sick, and a host of other areas of life which the "civilised" church is all too prone to consider as secular.

Various approaches have been taken toward this type of background. In one Indian church in Guatemala, people who no longer observe their pagan planting ceremonies are encouraged to invite their brethren in for special family worship services before seeding time ; in one of the tribes in Mexico the custom is being instituted of bringing harvest offerings of maize to the church. Frequently, when these various phases of life are not brought into relation with the Christian message—that is, when an Indian church is organised along the patterns of the Spanish-speaking churches and fails to relate the Gospel to phases of life that from time immemorial have been integrated with the Indian's religion —people tend to revert to their pagan practices in times of stress. Hence the responsibility of the church to communicate the Bible message to these peoples in terms relevant to their cultural needs, and to encourage the development of what Dr. Hendrik Kraemer calls "new incarnations and adaptations of Christianity" in terms of the cultural setting.

The task of the churches

When the translators and the Bible Societies have made the Scriptures available to these peoples, the church must be prepared to carry on with its responsibility of making the Book meaningful in their lives. People must be taught to read and encouraged to use the Bible ; this involves preparation of literacy materials and supplementary literature, and greater use of the Scriptures both in and out of the church services. There needs to be greater emphasis on

development of lay leadership for Indian groups, through Indian Bible schools and rural seminaries such as the Presbyterian church sponsors in Guatemala and Mexico.

A serious study is also needed, by the missions and churches, of the anthropological factors involved—with a view both to making the Gospel more relevant to the Indian and to leading the Latin churches into a better understanding of his culture and way of life. During our generation there has come into being a movement among Mexican and other Latin American scholars and educators, known as the *movimiento indigenista* or Indianist Movement, which is concerned with encouraging contact between Hispanic and Indian cultures and guiding, along anthropological lines, the process of integrating the Indian into the national life. It is hoped that some of the features of this important Latin American movement, which has thus far sprung up outside the evangelical church, may soon come to the attention of church leaders and be brought to bear upon the problem of adequately relating the Indian churches to the church life of the area as a whole.

The current production of Scripture translations in these Indian languages also calls for an additional shouldering of responsibility for missionary work and church organisation on the part of the evangelical forces in Latin America. While several of the larger language groups represent evangelical work of many years' standing, many other Indian groups, especially the smaller and more isolated tribes, are in areas where few missions or church groups have penetrated. At the same time, the organisation that is doing a large proportion of the translation for these groups prefers to have other agencies assume the responsibility for any formal ecclesiastical organisation. This, in effect, constitutes a call for the churches and missions in Latin America to extend their outreach into these Indian areas, to employ the Scriptures now available as a tool for tapping the spiritual resources in these tribes, and to use every means available for developing indigenous expressions of church life and also for the ultimate incorporation of these growing groups into the larger fellowship of the church.

Bible Translation in the Philippines Today

G. Henry Waterman

THERE ARE TWO outstanding developments in the work of Bible translation in the Philippines today. One is an intensive undertaking to prepare thoroughgoing revisions of the existing translations of the whole Bible in the eight major dialects of the Philippines. The significance of this programme can be seen from the fact that one or another of these eight dialects is the native language of 17 million of the 20 million people living in the Philippines. The second important development is the launching of an extensive effort to produce translations of the Scriptures in the 80 or more minor dialects, especially in those dialects spoken by peoples among which there are a large number of evangelical Christian believers.

Current revision projects

The current programme of Bible revision can be thought of as the continuance of a process which has been in progress ever since the initial translations were first made about 50 years ago. For example, the revision of the Hiligaynon Bible now being printed in the U.S.A. was actually finished before the last war. Unfortunately, however, all the manuscripts of the Old Testament were destroyed at the outbreak of the war and so this large portion of the work had to be done over again. But it was not until 1953 that, as the result of investigation during the previous year as to the need for revising the translations of the Bible in the Philippines, a full-scale Bible revision programme was launched. The principal reasons for launching such a programme were (1) the inadequacy of the current translations, especially their failure to reflect the normal patterns of speech of the people, for most of the translations were literal word-for-word translations made from the American Revised Version of 1901, unidiomatic and unnatural, and consequently often either confusing or unintelligible to the Filipino reader ; (2) the rapid growth and development of the Philippine dialects themselves ; (3) the influence of the Revised Standard Version in English; (4) the availability of better trained Filipinos, so that it is now possible to have such work done largely by nationals themselves ; (5) increased knowledge concerning modern linguistic principles of translation ; and (6) the need for dependable and intelligible standard translations of the Bible which could form the basis for theological works in those dialects as well as serving as patterns for translations in the minor dialects.

The present period of Bible revision is in some respects parallel to the period immediately following the disastrous earthquake in Japan in 1923 when all the existing plates of the Philippine translations were destroyed, and is was decided to revise the translations before new plates were made. However, the reasons for revision at the present time are to some extent quite different and the present revisions are more intensive and thorough than was possible thirty years ago.

The revision of the Cebuano New Testament was begun in 1953 and completed in 1956 ; the Ilocano New Testament revision was begun in 1954, and the Tagalog, Samareno and Bicol in 1955. All of these four revisions are still going on at the present time. They will probably all be completed within the next two years. The Pampangan New Testament revision is scheduled to get under way in 1958. Since the Cebuano revision project has served as a sort of pattern for the other projects with respect to the organisation of the work and the procedures followed, a description of this project will suffice to give a general picture of the whole revision programme.

The process followed in revision work

The first step was the selection of a basic translator to prepare the first draft of the revision. In the case of the Cebuano there was a man available who was singularly qualified for this work. The Rev. Lumen C. Roble is a native of Negros Occidental province but he has spent most of his life on the island of Cebu. He served as pastor and moderator in the United Church of Christ and at the time he began his work as basic translator he was pastor of a predominantly English-speaking congregation at the Student Centre Church in Cebu City. He had read widely both in English and Cebuano, and during the war had revised

parts of the New Testament in Cebuano and made notes of translation defects in the current Cebuano translation. He was highly recommended by his associates for the work. In fact, Mr. Roble has proved himself such an able translator that last year he was appointed associate translations consultant for the Philippines, and during my absence from the country is responsible for the general oversight of the whole translation and revision programme. His ability and experience have proved very valuable in working with other translators and revision committees.

In the case of each major revision the basic translator is employed by the Bible Society and he and his family are provided with a house at modest rental. He is supplied with a typewriter, if he does not have one, and a number of books to help him in the translation, including critical commentaries, Greek and Hebrew Testaments and lexicons if he can make use of them, a Bible dictionary, a concordance, several translations in modern English, and other translations in his own dialect or other dialects of the Philippines, as well as general helps in translating such as "Bible Translating" and "The Bible Translator". With the use of these materials he is expected to prepare copies of an initial draft of the revision. Since for the most part Filipino nationals are not trained in the original languages of the Bible, a standard English text is used as the basis of the revisions. For all the New Testament revisions the RSV has been used as the basic English text. However, where possible, an American missionary who has a working knowledge of Greek and Hebrew is appointed as a member of the revision committee, and the Translations Consultant is constantly checking the revision by means of the Greek and Hebrew text.

At the beginning of each project a conference is called of representatives from various areas where the dialect is spoken and from the various missions or churches working in the dialect. The purpose of this conference is to adopt guiding principles and procedures for the revision. In the Cebuano revision, the first draft of Matthew had been prepared by Mr. Roble prior to the general conference and copies were supplied to each person attending. It was therefore possible to formulate principles by actually discussing the work which had been done. In other dialects where it was not possible to have such material prepared in advance, it was necessary to hold two such preliminary conferences ; the first to discuss the printed text and suggestions for revising it, and the second to go over translations prepared by one or more persons appointed at the first conference to revise a limited number of chapters of the New Testament.

These preliminary conferences serve to inform the public of the proposed revision and the principles and procedures to be followed, they give the whole constituency the feeling that it has been invited to share in the revision, and enable the translation consultant to get acquainted with persons qualified to serve on the revision committee. In most cases, the basic translator is not chosen until after the first general conference. Every effort is made to find the most competent person to be the basic translator. Then from the list of those qualified and available to serve, the revision committee is chosen. This committee is usually composed of from four to five Filipinos, usually pastors, and one American missionary. The Filipinos are chosen on the basis of competence and representativeness of the various areas of the dialect, not on the basis of which church group they belong to, although as far as possible representation of all groups is sought. The American is chosen on the basis of his knowledge of the

dialect and of the original languages of the Bible as well as his willingness to co-operate with members of other groups. This committee meets regularly, usually every month or every other month, to go over drafts previously submitted to them and approves the final form of the revision.

The Hiligaynon Committee has been meeting on the beautiful campus of Central Philippines University in Jaro, Iloilo City ; the Cebuano Committee in Cebu City, the provincial capital and principal port city of Cebu ; the Tagalog Committee at the Philippine Bible House in Manila ; the Ilocano Committee at the summer capital of the Philippines, the beautiful mountain resort city of Baguio ; the Bicol Committee at Albay Bible School in Albay, Legaspi City, under the shadow of beautiful Mayon, an active volcano in the shape of an almost perfect cone rising nearly 8,000 feet from the surrounding plain ; and the Samareno Committee at Tacloban City, the scene of the historical American landing in World War II.

Besides this small working committee, there is a larger and more representative committee or group, the members of which are appointed or chosen by the various churches working in the dialect. Copies of the committee-approved draft of the revision are sent to this larger group for their criticisms and suggestions. These comments are forwarded by mail to the translations consultant and referred to the basic translator and the committee for action. Before the final draft of the revision is submitted for printing, it is carefully proof-read by the basic translator and checked by the translation consultant for completeness, accuracy, clarity, naturalness and consistency.

Not only has the Cebuano revision served as a model for the other revisions in the organisation of its work, but the actual translation has served as a pattern for the others. The similarity of grammatical and syntactic constructions and of many of the words and idiomatic expressions in these related dialects makes it possible to utilize one translation to excellent advantage in the other revisions. The use of the Cebuano New Testament revision in the preparation and checking of other revisions has expedited the whole revision programme and has succeeded not only in promoting greater uniformity among the revisions, but also in furthering goodwill and co-operation among the dialect groups. To help further this co-operation, an inter-committee meeting is held annually in Manila, with representatives from each of the revision committees, to take up mutual translation problems. Last year six of the eight major dialects were represented at this meeting : Cebuano, Tagalog, Illocano, Samareno, Bicol and Pampangan.

Response to needs in native dialects

The emphasis on new translations in the other dialects of the Philippines is partly the result of the increasing awareness by missions and church groups of the need of the Scriptures in the native dialects of the people to produce a vigorous national church, and partly the result of greater emphasis on the use of these minor dialects by the people themselves. In the past few years the public schools have inaugurated a programme to use the "vernacular" dialects in the first two grades of elementary school. Along with the emphasis on learning Tagalog as the official national language there has developed an increasing awareness on the part of the Filipino of the importance of his own particular dialect.

These 80 or more minor dialects of the Philippines constitute the native speech of some three million Filipinos. Scripture portions have been translated and published in no more than 12 of them, 9 of which have only one Gospel. At the present time, however, efforts are being made to translate additional books of the New Testament in all of these dialects and to translate initial Gospel portions in some 30 additional ones. During the past three years tentative translations have been examined in 12 such dialects: in Ifugao, the dialect spoken by the builders of the famed rice terraces in northern Luzon; in Ibanag, the local dialect of people living in the Cagayan Valley who at one time had a complete New Testament; in Binukid, the principal dialect of Bukidnon province in northern Mindanao; in Tiruray, spoken by some 25,000 people living in the mountains of Western Cotabato province in Central Mindanao; in Bilaan and Subanen, two groups residing in Southern Mindinao, among whom there are some 8,000 evangelical Christian believers; in Maguindanaon, a dialect spoken by a large group of Moslems in Central Mindanao; in Yakan, the principal dialect of some 60,000 Moslems living on the small island of Basilan off the coast of Zamboanga City; and in Tau Sug and Samal, spoken by numerous Moslems in the Sulu archipelago.

Plans are under way to translate the whole New Testament in six dialects, in addition to the eight which already have it. For example, a young seminary student is fulfilling his work assignment by translating the Gospel of Mark in Kankanaey, a dialect spoken by some 200,000 mountain people in Northern Luzon, among which there are between 50,000 and 60,000 Protestant church members. Upon his graduation from seminary he will be appointed to a full-time ministry of translation. At the first translation conference in this dialect held in May of this year, ministers and Christian workers from three Protestant churches—Lutheran, Episcopal and Nazarene—met to adopt principles and procedure for this translation, and a permanent translation committee has been appointed to work with the basic translator in this task. This example is typical of the desire on the part of those from various churches in the Philippines to have translations of the Scriptures in the native dialects of the people with whom they work. One group which has recently entered the Philippines has as its chief concern the translation of the Bible in those dialects which are without the Scriptures. The Wycliffe Bible Translators, known in the Philippines as the Summer

Institute of Linguistics have located couples in over 25 different dialects, are busily engaged in learning the dialect, reducing it to a written form, producing grammars and dictionaries, preparing literacy material and translating the Bible.

All of these efforts are designed to make it possible in the near future for every Filipino to obtain at least a portion of the Word of God in a language he can read, and in a translation that will accurately communicate the message of the Gospel in terms he can understand.

Bible Translation Work in Africa Today

W. J. Bradnock

IT IS A COMMONPLACE that Africa today is the scene of more translation and revision work and of a more varied type than any other country in the world. It would be foolish in this article to attempt more than a brief outline of some of the more outstanding and interesting features of this vast programme, in which scores of missions. representing most European countries and the U.S.A., are co-operating with the Bible Societies.

First, the amazing volume of work in hand. The latest progress report of the B.F.B.S. shows that there are no fewer than 35 whole Bibles now at varying stages of completion, and eleven whole Bibles undergoing revision. The corresponding numbers of New Testaments are 22 and 16, while additional books are being prepared in 14 languages and first portions (mostly Gospels) in as many as 34 tribal tongues which so far have not received any portion of Scripture. For sheer volume this tremendous programme is without precedent, but without doubt the most important feature of it is the imposing amount of Bible work now in hand.

It may be best to review the work territorially.

West Africa

(a) *French West Africa*

In a recent memorandum on the linguistic situation and Bible Society policy throughout this territory, Mr. Roulet reports that at last missionaries, in many cases representing new societies, are now undertaking translation work in vernaculars hitherto neglected to the detriment of Church life and growth. The policy so far has been either to carry on work through French by interpretation (the almost universal practice) or in a few instances to use the local vernacular where Scriptures are already available. Of 126 major languages, only 25 have received any portion of Scripture to date, and of these only two have

complete Bibles and eight others New Testaments. To quote Mr. Roulet : "The policy of missions in the past seems to have been to concentrate on the major languages, and to use these for reaching other smaller tribes. This policy has its advantages in having : (i) a common language for the Church, thus unifying many tribes ; (ii) all its missionaries learning the same language, thus making their transfer to other tribes a simple matter ; (iii) missionaries who are engaged in producing literature all able to concentrate on one language."

This policy throws into relief two issues which are of the utmost importance to the future of the Church, not only in French West Africa but throughout Africa today. They are (a) the paramount need for correct diagnosis of linguistic trends in any given area; (b) the striking of a right balance between the use of tribal tongues and the use of a lingua franca or dominant language.

These two issues are not of necessity in conflict with one another, though they are frequently made to appear so. In the last resort it is a matter of rightly relating long-term and short-term policies and where this is seen to be the case, particularly by responsible mission authorities, most of the difficulties involved in a dual policy are seen in their right perspective and can be readily overcome. In French West Africa today it is a cause for real gratification that the mother-tongue is now being increasingly used for evangelistic purposes and that this largely accounts for the increased volume of translation work in new languages. The evidence indicates that already the policy is bearing fruit in the building up of the Church where previously years of effort through interpretation or the use of a lingua franca or dominant language had produced only meagre results. Nevertheless, wisdom and experience both insist that side by side with the use of the local vernacular there must be also the use of the appropriate major language on an ever-expanding scale. In areas where communications are easy and where education and cultural, social and economic influences are gathering strength, this is a matter which in due time forces itself naturally on all concerned. The real problem arises amongst communities, as yet comparatively insulated even from their neighbours, where the new vitalising factors from the outside world are not yet operative. In such cases it is obvious that the immediate question answers itself, namely that the mother-tongue alone is the appropriate medium. But at an early stage the wise administrator will look round and try to discover the probable linguistic pattern of the future.

In French West Africa today these are largely the emergent problems and it is fascinating to watch the way in which they are being tackled. In twenty years time the answers will have been largely found. Meanwhile, the most outstanding feature of the contemporary scene, the vigorous and aggressive onsweep of Islam, lends new urgency to the solution of certain subsidiary problems. One of these concerns the use of Arabic script. Experiments have been made before on a small scale in the use of this script in order to reach Arabic-readers. They were dropped largely because of colportage difficulties. Now, however, it seems very likely that, with the remarkable growth in the knowledge of the Arabic script, especially amongst the Mandingo, Jolof, Susu, Meninka, Banbara, Fula:Futa Jalon and Fula:Macina peoples, there will be a wide open field for vernacular Gospels in Arabic script. Another problem concerns the orthography. Where hitherto it has often been the case that the orthography of any given language in a pioneer translation has been decided largely by simple "rule-of-thumb" methods—or alternatively, by the more elaborate methods of the

technical expert when such have been available for consultation—a new "realism" is now exerting itself towards the use of standard French orthography, especially in those language areas where French is finally accepted as the medium of instruction. This is one more salutary reminder that in the last resort in the resolving of such difficult matters, many factors must be taken into consideration in addition to those indicated by purely technical reasons.

(b) *Ghana and Nigeria*

The two major products in hand here are the revision of the Twi and Hausa Bibles. Although progress with the former has been very slow, this is because there have been extremely difficult and delicate problems to solve. About two years ago the main hold-up was overcome when it was agreed to publish the new revision in two orthographies to meet the needs of the Akuapem and Asante groups. Since then, Dr. E. L. Rapp has spent some months in Akropong and with his helpers, Mr. Akrofi and Mr. Denteh, has made considerable progress. It is hoped that the revision will be completed early in 1959. Meanwhile, the manuscript of the New Testament in both forms has been received in London.

The completion of the long-awaited Hausa revision belongs to a remoter future, but here again good progress has been made. Dr. G. P. Bargery and Mr. Cyril Sanderson, with their Hausa assistants, have now completed the revision of the New Testament, and it is hoped that the Old Testament will be ready in four or five years.

Belgian Congo and Angola

The manuscript of the whole Bible in Congo Swahili is now to hand and it is hoped that within two years printed copies will be available in quantity to meet a need which has been clamant for more than ten years. This will be the first whole Bible for an area which hitherto has been served by New Testaments in two different forms : Ituri and Lualaba. As yet it is too early to speak with certainty, but high hopes are entertained that this new Bible will prove to be one of the most powerful influences for evangelism and unification within the Church, to be felt so far.

Dr. Westberg is at present on furlough but his work on the Lingala Old Testament is also making excellent progress. The whole of the Pentateuch is now in draft and a tentative edition of Genesis has been published.

Perhaps the most severe challenge to the Bible Societies comes to us from Angola, where no fewer than five whole Bibles—all of them to be produced ultimately in diglot form—are now at varying stages of translation or production. The technical problems involved in the preparation of these books are immense, but one by one they are being solved. The first whole Bibles to appear will be in Umbundu and Luchazi, both of them the result of many years of devoted and

consecrated labour in the face of extraordinary difficulties. We hope that in due course further manuscripts in Chokwe and Kimbundu will also be forthcoming.

North Africa

For the missionary, and especially the missionary translator, there can be few areas in the world which present greater difficulties than those of Tunisia, Algeria and Morocco. Each country has its own form of colloquial Arabic, though everywhere the printed word is in the classical form. Numerous small missions, mostly of the "faith" type, have struggled heroically for years with only a very meagre response. The whole Christian community numbers only a few hundreds, certainly well below a thousand. Nevertheless, interest in the Scriptures has always been very much alive and opportunities for well-planned and fruitful colportage have rarely been lacking. It has long been apparent that if it were possible to produce a union form of Colloquial Arabic Bible that could serve the whole of North Africa, this would help to consolidate the hard-won gains of the Church and strengthen her unity in evangelism. After many disappointments and set-backs, arrangements are now in hand for the preparation of such a text. A draft has been prepared under the able and energetic leadership of Mr. E. G. Fisk and a Union Committee is now being formed to work on this with a view to publication. It is too early yet to say how this new version is likely to be received or how large a community it will serve, but everything possible is being done to secure for it the widest possible usefulness.

East Africa

This is the scene of the most extensive and exciting translational activity, but, as reference is made elsewhere in this BULLETIN to my visit to the area last year, I will merely add that if anywhere in Africa today it is here that the translation of the Scriptures is the focal point of all Church and mission activity at the present phase of development. New Bibles, first New Testaments, Gospels and revision work are all represented. It is a time of critical decisions for those who have to settle linguistic policies for Church or mission, and the problems outlined above in reference to French West Africa are all to be seen here in an acute form. In Uganda it involves primarily the relationship of the use of English to that of the major dominant languages : Luganda, Ateso, Lugbara and Lunyankole, and lesser tribal languages such as Karamojong and Suk. In Tanganyika it is concerned chiefly with the effort to extend the use of Swahili as a medium of instruction in areas where it is virtually a foreign language. In Kenya it embraces the evolution and development of such "union" languages as Luyia, Lwo (Acholi-Lango) and Kalenjin (Nandi-Kipsigis). In all these, and a score of lesser languages, Scripture translation is proceeding apace.

Rhodesia and South Africa

In these countries, also, work of far-reaching significance is now in hand. After ten years the Shona Union Version is now in process of revision under the leadership of Mr. S. K. Jackson of the D.R.C.M., while within the last three

months the manuscript of the whole Bible in Lamba—the work of the veteran missionary C. M. Doke and his sister—arrived in Bible House, London.

In South Africa there has not been so much translational activity for many years, revisions or new versions now being in hand in Suto, Kuanyama, Zulu (now at the press), Central Tswana, Thonga, Sepedi, Xhosa, Nama and Herero.

* * *

In this brief survey it has not been possible to mention a large number of projects which are of equal importance with those described. The latter may be regarded as illustrative of a general situation which will tax the resources of missions and Bible Societies to the utmost in the forthcoming years, and will call for imaginative and sacrificial planning and action on the part of all concerned if the wonderful promise of the present is to be the fulfilment of tomorrow.

Helps for Translators

ONE BASIC FUNCTION of the work of the translations departments of the A.B.S., B.F.B.S. and N.B.S., is to help Bible translators in the discharge of their difficult ministry. An important aspect of this manifold service—besides advice by direct correspondence with translators and translation committees, the supply of sets of general guides and rules and of check lists—is the preparation of "helps for translators".

For many years, in the past, the translations department of the B.F.B.S. has issued monographs of special problems related to Bible translation. More recently the A.B.S. and the N.B.S. have also begun work in this field.

In the following pages, the secretaries of those three departments set out briefly the special projects on which they are working at present.

It is in the U.B.S. Sub-Committee on Translation, in which the secretaries of the three departments meet regularly once or twice a year, sometimes with experts called in for consultation on specific subjects, that one of the most promising developments in the U.B.S. has taken place. The first "functional groups" were established by the U.B.S. Council in 1949. In 1954 these groups were given more definite status and terms of reference. Since that time, the Sub-Committee on translation has moved steadily from the field of mere exchange of information and of consultation to that of effective co-operation. As already mentioned in our last BULLETIN, the Sub-Committee at its last meeting in May this year envisaged the possibility of a more intensive exchange of services among the three departments. Particularly in the field of helps to translators, it was suggested that such helps, prepared by one department, might be published jointly—after due checking and acceptance by the other Societies concerned—under U.B.S. auspices. This policy was approved by the U.B.S. Council last July and the majority of the projects referred to in the following reports may finally end in a joint sponsorship and joint publication.

O.B.

I. B.F.B.S. Projects

The "Translators' Translation"—Simple English

The Gospel of St. Mark is now ready for press and should be available for translators early in 1958. Meanwhile, plans for the completion of the whole of the New Testament within four years are now before the committees of the Society. At present two groups of translators, each consisting of two units, are continuing to work on the Gospels of St. Matthew and St. John. The latter group, formed some six months ago, has met so far at Trinity College, Glasgow, under the chairmanship of the Rev. J. B. Primrose. Its New Testament advisers are : Dr. William Barclay, Dr. Ian Moir and Dr. C. Kingsley Barrett.

It is hoped to form two other groups, one at Cambridge and another in or near Bristol, early in 1958.

The Bible Society's Greek New Testament (2nd edition)

Proof-reading is now completed and the whole work is passed for the press.

The Bible Society's Hebrew Old Testament

After twelve years of painstaking and scholarly labour, Dr. Norman Snaith has completed this new edition of the Hebrew Old Testament, which has now been passed for press and should be available early in 1958.

This edition is based on certain Sephardi (Spanish) MSS. in the British Museum, notably Or. 2625-7 and Or. 2375, together with the Shem Tob. MS. which was formerly in the possession of the late Mr. David Sassoon. These MSS. have suffered the fate of many others and have been "corrected" to the Ben Chajim text (Bomberg 1524-5) which was held to be the true Masoretic (Ben Asher) text until the researches of Professor Paul Kahle. The Ben Asher text is much more widely spread than he supposed. The original text of these MSS. is based upon it, and so also are many of the comments of Norzi in his *Minchat Shai*. This edition, based on the pre-corrected text of these MSS. is very much closer to Dr. Kahle's text (third and subsequent editions of Kittel's *Biblica Hebraica*) than any other printed text. This may be taken as good evidence that both his edition and this new edition of the text are substantially the true Ben Asher text. Each editor has worked on his own premise, and the conclusion is in each case substantially the same.

In addition, care has been taken to follow the Masoretic tradition in every possible respect. The custom of the Amsterdam Bibles has been followed in the printing of the Haphtaroth at the end of the volume, and the seven sections of the Sedarim are indicated in the Pentateuch. Great care has been taken by printer and editor to place all the accents in exactly the correct position.

The Indian Word List

A Word List consisting of one hundred and twenty key Greek words used in the New Testament has been compiled by the Rev. J. S. M. Hooper. He has collated lists of words used in sixteen major languages of India in the translation

of the 120 key Greek terms. This will prove of great benefit to translators of the Scriptures in that country. It has already become clear that similar word lists will be required in other parts of the world. Indeed, requests have already been made for them.

Subject Index

A Subject Index is in course of preparation by the B.F.B.S. covering some three hundred New Testament words. This is to be a basic document for translation into various languages. Apart from being of considerable help to pastors and evangelists, it is hoped that this Index will give guidance to translators in regard to the use of words. Particularly this may be the case where references are given which do not include specifically the word of the Index, but have a direct bearing upon its meaning.

W. J. Bradnock

II. A.B.S. Projects

During the last few years we have become increasingly aware of the need for more helps for Bible translators and revisers throughout the world. The constantly growing number of translators, the unprecedented increase in the number of major revisions of the Scriptures, and the greater demand for better texts with more helps for the average reader, have all contributed to the strategic importance of providing Bible translators with more published helps.

Up to the present time the American Bible Society has published, either directly or through other publishing houses, a number of books which have as their principal purpose assistance to missionaries in the tasks of language learning, Bible translating and the communication of the Gospel within the contexts of diverse cultures. These books include *Bible Translating* (published by the A.B.S., 1947), *God's Word in Man's Language* (published by Harper & Brothers, 1952), *Learning a Foreign Language* (revised edition, published for the Friendship Press, 1957), and *Customs and Cultures* (published by Harper & Brothers, 1954). All of these books have been offered free to all Bible translators and revisers. Several other books have been produced in the more technical field of descriptive linguistics, especially for the use of those who must undertake to reduce languages to writing and to analyze complex linguistic structures.

In addition to published books, the A.B.S. has prepared a number of mimeographed helps, including (1) an exhaustive treatment of inter-Gospel parallels (arranged conveniently in a large book of coupons for ready reference and comparison) ; (2) a series of intra-book parallels for various sections of the New Testament ; (3) a complete, classified list of Old Testament quotations in the New Testament ; and (4) a check list for proper names. All of these are likewise available to all Bible translators and revisers without charge.

Another type of help to translators and revisers consists of a series of "Helps for the Reader". There has been throughout the last few years an increasing demand for (1) section headings, since chapter summaries are rather clumsy and running heads are often misleading and superficial ; (2) a simple

reference system, which would list all parallel and similar passages, quotations, historical references and obvious allusions, but which would not include numerous obscure relationships which may be disconcerting to the average reader and in some instances doctrinally questionable ; (3) a simple table of weights and measures, including the more common biblical terms ; and (4) a concordance which would help the reader locate the most important and most often sought for verses. The A.B.S. has produced helps along all these lines, which are now being studied by the Translations Committees of the B.F.B.S. and N.B.S., with the prospect that after some further revision they will be published under the U.B.S. imprint.

What has been done so far, however, is only a small beginning in attempting to meet the need which still exists. Already the Translations Department of the A.B.S. has drawn up a fifteen year programme of publication of translators helps, including, among other projects, the following : (1) a series of translators notes on all the books of the New Testament and a number of Old Testament books ; (2) a new text of the Greek New Testament, being produced by an international committee of scholars, sponsored by the A.B.S., the National Bible Society of Scotland and the Stuttgart Bible Society (this new text will also be accompanied by an extensive apparatus of exegetically significant variants, a complete bibliography of New Testament criticism. descriptive data on all important manuscripts and supplementary volumes indicating the reasons employed by the committee in the judging of the textual variants) ; (3) a number of books, e.g. *Language and Culture*, *Communicating the Gospel*, *The Science of Translating* and *A Bible Translator's Wordbook* ; and (4) articles and monographs on such subjects as "The Readings in the New Testament", "The Translating of the Titles of the Books of the Bible", "The Transliteration of Proper Names", "Techniques for Dealing with Dialect Problems", and "Ethnolinguistic Surveys in Areas of Competing Languages".

As we have attempted to discover the needs of translators, three important factors have been noted : (1) the great lack of available published help ; (2) the desire of translators and revisers for assistance ; and (3) the remarkable resources which exist in the experience of individual translators and committees in different parts of the world. We hope to be able in some limited way to help meet the need which exists by making possible the sharing of this accumulated experience through published helps.

E. A. Nida

III. N.B.S. Projects

Unlike the A.B.S. and the B.F.B.S., the Netherlands Bible Society does not have a large programme of projects in the field of helps for translators. This is mainly due to the type of Bible translators related to the N.B.S. These are practically all scholars who are able to go direct to the Scriptural sources. The N.B.S. provides them with a fairly large translators' library and they can order any further books they need for their work. They submit questions (in large numbers) to the Old and New Testament Advisory Committees of the N.B.S. and all these questions and the Committees' answers are mimeographed and sent

to all Dutch translators working with the N.B.S. As this all takes place in Dutch, its usefulness for others is practically nil. (Some selections have been and will be published in "The Bible Translator".)

List of Difficult Old Testament Passages

One project for helps for translators is now nearly finished. At the request of the U.B.S., the N.B.S. Old Testament Committee undertook to compile a list of difficult Old Testament passages. This list is now ready and will be published in the near future, as a special issue of "The Bible Translator", to be sent to all those who are working on the Old Testament. It comprises three categories of difficult passages.

a. Places where the Masoretic text is entirely untranslatable.

b. Places where the Masoretic text is untranslatable, but where the ancient versions, like the Septuagint, make it possible to give a translation.

c. Places where the translation is uncertain and where the Masoretic text admits more than one acceptable translation.

List of New Testament Alternative Translations

The N.B.S. translations department is working on a list of New Testament passages, where the Greek text of Nestle admits more than one legitimate translation. This will be something along the lines of Dr. Godspeed's book : "Problems of New Testament Translation", with two main differences :

a. Dr. Godspeed treats only a very limited number of passages. The N.B.S. list, without claiming to be exhaustive, will at least be much more comprehensive.

b. Dr. Godspeed limits his study to English translations. The N.B.S. list, without listing all the English translations that Dr. Godspeed has, compares the main classic and modern translations in English, Dutch, French and German.

This work is still in a preparatory stage and no decision regarding the way in which it will be worked out and eventually published, whether as a monograph or a series of articles in "The Bible Translator", has yet been taken.

The Lord is God

The N.B.S. published in 1956 a doctorate thesis, written by the Rev. Dr. H. Rosin, a Swiss missionary in Indonesia, on "the translation of the divine names and the missionary calling of the Church". This document deals with a basic problem which all translators have to face and for that reason was produced by the N.B.S., as a useful help to translators.

J. J. Kijne

The U.B.S. Council Meets in Brazil

Olivier Béguin

FOR SEVEN DAYS the delegates of nineteen member Societies of the U.B.S. met, last July, in the peaceful and most hospitable Bennett College, in Rio de Janeiro. The attention and care with which they were surrounded, the prayerful atmosphere of the College, the devotion of Miss S. Dawsey, the school principal, and her staff, greatly contributed to the building up and strengthening of the spirit of warm fellowship among the delegates.

The secretaries of the A.B.S and B.F.B.S. Agencies in Latin America were also present for the first few days of the meetings. All these Bible Society representatives had already met for five days in Sao Paulo for a conference, at which the work of the Bible Societies in Latin America mainly, but also in other parts of the world, came under review. Most of the papers presented at that conference will be published in the forthcoming issue of the BULLETIN. These notes, therefore, will be limited to the meeting of the Council.

It was not without some hesitation that the Standing Committee finally agreed to call the U.B.S. Council together in a place which, for most of the delegates, was very far distant. Yet the importance of Latin America in the field of Bible Society work, from the point of view of its challenge and its inspiration, the desirability of proclaiming in concrete terms the world-wide character of the U.B.S. fellowship, and not least the pressing invitation of the Bible Society of Brazil, appeared factors important enough to justify a meeting in "the continent of tomorrow". As the new Chairman of the Council, Mr. P. Mahanty, said recently at a meeting in London, it became clear, after the meetings, that the choice had been wise and happy. The problems and opportunities of the work in those nations which are rapidly growing in importance and strength, came home forcibly to all the foreign visitors. The encouragement and stimulus thus given to the local Bible Society, and individually to the Latin American Bible Society agencies, cannot be denied. As early as a week or so after the close of the meetings, the Rev. E. G. Alves, General Secretary of the Bible Society of Brazil, was able to report in our last conversation together, new signs of interest within the churches and throughout the country in the work of the Bible Society and its concern to give the Bible to Brazil. Of this, the Honourable P. Freire's speech in the Brazilian Chamber of Representatives, which we reproduce in the news items under Brazil, gives a striking example. Another feature was the encouraging response received from many churches in an effort launched by the Bible Society of Brazil to recruit in each local church a person or a group of persons who would serve as correspondents for the Bible Society. This shows that the Society is becoming more deeply and firmly rooted in the life of the nation and of the churches ; we can also have good hope that, as a result, marked progress towards self-support will be further achieved by the young Bible Society. It was significant, indeed that the report came, during our stay in Rio, that collections in the first half of this year had already equalled the total amount collected during the whole of the previous year.

But although the choice of meeting place for the U.B.S. Council is of importance in the general perspective of Bible Society work in the world, this remains a by-product, and it is to the Council itself that we must mainly turn our attention.

II

We met, as already stated, in the wake of a conference which reviewed Bible Society work in many parts of the world. That conference had brought to a climax a feeling which had been growing for some time in many of those present, that the Bible Societies were failing seriously to keep pace with the increasing demands pouring in from all parts of the world for Scriptures. More Testaments, more Bibles, and in a greater variety of editions, are necessary to meet the growing needs of the growing churches ; more Portions and Testaments and even Bibles are necessary in order to meet the increasing challenge of a fast-growing world population and a fast-growing world literacy. The problem and difficulty is to assess those needs and to locate them. The best part of a day was spent in Rio examining the types of fact-finding surveys needed, the methods of approach, the procedures to follow. All agreed that there was urgency to collect the necessary data which would provide striking evidence to potential Bible Society supporters of the need for more effective help ; such data would also draw out priorities and further the co-ordination of efforts among the Bible Societies. The need for consultation in planning, the necessity for working within the perspective of a world strategy, already perceived three years ago at the previous meeting of the Council, was reaffirmed and first steps in such a direction planned.

The Council also devoted its attention at some length to the question of U.B.S. structure and machinery. Consultation, co-ordination, co-operation, are three fundamental aims in the U.B.S. All U.B.S. machinery is at present geared towards effective consultation ; but first steps in the direction of co-ordination of work and collaboration have already been taken. The question put to the Council was : would it not be profitable, in view of this evolution, to substitute the costly practice of holding relatively frequent world consultations by a more flexible structure which would put more emphasis on regional meetings and functional services, the two planes on which co-ordination and co-operation could most effectively and most usefully take place? Although a radical reorganisation could not be envisaged, it was decided, as a first measure, to enlarge the membership of the Standing Committee without changing its quorum. In this way it becomes possible to bring together, without excessive expense of time and money, a sufficiently numerous and varied group wherever the annual meeting takes place.

At the same time, regional conferences are being planned in Scandinavia, in Asia and in France. Similarly, greater emphasis is being placed on functional activities : a conference on problems connected with Bible illustration is to take place in Scotland in 1959, in relation to the third Jubilee of the Bible Society in that country, and authorisation was given to the Translations Sub-Committee to publish, under the auspices of the U.B.S., a series of helps for translators, proposed or approved by the various existing translations departments (see page 164). Co-operation in the production of Audio-Visual Aid materials is to be furthered and a study is to be made of the possibility of organising a permanent exchange of information on production programmes and possible needs, which for one reason or another cannot be met temporarily by one or the other Society.

By such decisions, the 1957 Council showed its intention to continue in the path already followed by its predecessors in trying to give as much practical content as possible to the basic purposes of the U.B.S. fellowship. It was clear, once more, that the U.B.S. is not to be a world Bible Society nor to direct the work of the individual Societies, but that its purpose remains that of serving the member Societies and of helping them to discharge more faithfully, more adequately and as an organic team the increasing responsibilities placed before them.

III

Three other important subjects also claimed the attention of the Council. The Study Secretary, the Rev. E. H. Robertson, gave a full and illuminating progress report on his work and methods of work. Europe and the U.S.A. have been in the focus of study during the first year. Latin America was now being tackled. Early next year, Asia is to have its turn. As far as Europe was concerned, Mr. Robertson thought that the following four points already seemed to be well substantiated by his study so far:

i. All churches have maintained the use of the Bible in worship ; indeed the tendency in recent years appears to have been to make worship more biblical.

ii. When the churches go out to meet the world of industry, they have so far gone, laying little or no stress on the Bible. People may come in more readily without the Bible, but they go out again more readily also. After the first impetus the work fades.

iii. Wherever "mass society" takes the field, there comes a counter-balancing movement in the formation of small groups. The same has occurred in the churches. In many lands the number of small groups coming together for Bible study is on the increase, and Bible study in that context becomes more effective—that is to say, noticeably influencing people in their behaviour and way of life.

iv. The Christian Church, when stating its views on the questions of the day, generally expresses judgments in terms which could just as well have been used by non-Christians. It appears significant that some socialist groups are trusting the Bible more than they are trusting the Church.

Mr. Robertson's predecessor, Dr. A. M. Chirgwin, had, in the course of his studies on the Place of the Bible in Evangelism, collected a certain amount of information on Scripture mass distribution. He had been asked at the close of his service, to assemble this material in a document. This paper had been circulated to various individuals, comments and additional information had been received. Following the advice of an 'ad hoc' committee appointed for the duration of the meeting, the Council decided to publish and circulate this material to churches, missionary societies and other Christian organisations. The Council expressed its own point of view on this subject in a statement, the text of which can be found on page 174.

Consideration was also given to the matter of the creation of new Bible Societies. The sheer facts of the existence of the U.B.S. and of the present developments in the world have led to the desire often being expressed in various quarters, for the creation of new national Bible Societies. This had already been the subject of a careful study by the Standing Committee last year and the latter's recommendations were unanimously adopted. They underline, as an indispensable basis for any such move, the necessity of there being a sufficiently strong (in leadership and manpower as well as in financial resources) evangelical community, relative to the size and strength and development of the country.

It was interesting to hear from the representatives of the younger Societies the note of warning they felt compelled to sound, regarding the unexpected difficulties which young Societies may run into if the case for their legal autonomy has been insufficiently investigated and preparations for independence inadequately worked out. "The sense of responsibility", they said, "for Bible Society work must be developed in the local churches *before* the constitution of a national Society." A related concern has been taken up, from a different angle, by the General Secretary in his report, when he asked :

Why could not the staff of the Societies, at home as well as abroad, be internationalised . . . that is to say, drawn from other nations than our own ? We suffer from living in an age of excessive nationalism. Is it not the particular witness of the Church today—and we are part of the Church—to testify in a practical way that in the Church there are neither Jews nor Gentiles ? The Board of Missions of the Presbyterian Church U.S.A. appoints representatives of the younger churches in executive jobs in the U.S.A., for limited periods of time. Similar measures are taken, I believe, by commercial firms. Is there not there a pattern which we, as Bible Societies, could adopt and from which we might greatly benefit ? Steinkopf, one of the three secretaries of the B.F.B.S. at its inception, was a German. Why should that tradition, which proved so beneficial in the beginning of Bible Society work, not be resumed ?

IV

Finally, the Council devoted its attention to a number of other items of an administrative nature, including a brief discussion of the report the General Secretary had presented at the beginning of the meeting.

A message was sent to China Bible House. The favourable recommendation of the Sub-Committee for the reception of the Hungarian Bible Council into U.B.S. membership was accepted, pending final confirmation on the part of the Hungarian Council. The findings of a staff conference of the Bible Society secretaries in Latin America, which had met prior to the U.B.S. meetings, were received. (They will be published in the next issue of the BULLETIN.) Accounts and budget were examined and approved ; participation in the 1958 Brussels International Exhibition reviewed. In the news items section of this issue, under Personalia, the reader will find information about the newly-elected officers of the U.B.S. This account could not close, however, without special reference to the retirement of two pioneers of the U.B.S.—our beloved President Bishop E. Berggrav, and the Rev. Dr. E. M. North, one of the engineers and promoters for more than a quarter of a century of the U.B.S. ideal of co-operation and fellowship among the Bible Societies of the world. It is not out of place here to quote the two resolutions which the Rev. Dr. W. J. Platt, chairman of the Council, proposed from the chair :

Agreed that there should be put on record the Council's indebtedness to Bishop Berggrav for the way in which he has given himself to the cause of the United Bible Societies from the early beginnings in 1946 and throughout the following eleven years of its development. The fact that during that period it has so increased its usefulness to the member Societies and to the Church is in large measure due to his wise and adventurous leadership. The Council allows Bishop Berggrav to step down from the office of President, which he has filled with such acceptability and charm with the greatest regret and with gratitude appoints him as Honorary Life Member, hoping that he will long be spared to provide valued inspiration and guidance.

Agreed that there should be put on record the Council's grateful thanks to Dr. North, whose wisdom and vision have had such a formative effect on the development of the United Bible Societies during the period since its formation in 1946. His unique knowledge of the multifarious factors involved in Bible translation, publication and distribution has been placed unreservedly at the disposal of the United Bible Societies, and there are few developments over the last eleven years which have not owed much to his orderly mind and balanced judgment. As Dr. North retires from the office of Vice-Chairman of the Council of the United Bible Societies, the Council gratefully appoints him an Honorary Life Member, hoping that he will continue to provide the Council with welcome advice and inspiration for many years to come.

The Council was also glad to be able to appoint unanimously and amid warm applause as new President, one of its Vice-Presidents, the Rt. Rev. F. Donald Coggan, Bishop of Bradford. The Council had already greatly benefited from the wise and inspiring contributions of the Bishop in the discussions and was grateful to be able to count, in the future, on the guidance and services of such a keen friend of Bible Society work.

Thank You, Bishop Berggrav!

THE RETIREMENT of Bishop Eivind Berggrav, through ill-health, from the presidentship of the U.B.S., is more than a routine change of officers. It marks the first change of President in the history of the U.B.S., for Bishop Berggrav has held that office since the Elfinsward Conference of 1946 which set up the U.B.S., thus giving outward form to the desire on the part of national Bible Societies to work more closely together in the task of supplying the Scriptures to the world.

"This is the only Conference in the world that I love", said Bishop Berggrav at the U.B.S. Conference at Amersfoort in 1947. And it has been his love of the Bible Societies and of the Bible itself that has radiated from him through all the meetings and work of the U.B.S. during the past eleven years. Because of that love he has been a unifying force in the "world fellowship of Bibles Societies" and has also often been able to speak plainly when the occasion demanded a forthright approach but when, coming from anyone else, it might have seemed harsh. His accounts of his own experiences with the Bible have been moving in their conviction and reality, and few who have heard him will forget his telling of such stories as that of the woman who said, "It is not so much that I am reading the Bible but that the Bible is reading me".

"The essential thing," said the Bishop at Matlock in 1950, "is not whether one Society is more successful or efficient than another, but whether, as individuals and as Societies, we are reflecting to all mankind the light from God which is shining in our hearts". The light in his own heart has certainly shone through all his work with the U.B.S. and has inspired and illumined those who continue the more active side of U.B.S. work now.

In endorsing the thanks expressed by the Council at its meeting in Brazil for all that Bishop Berggrav has meant for the U.B.S., we too would add our hope that he will be given the health to continue to spread the "U.B.S. idea" in all the ways open to him.

Statement by U.B.S. Council on the

MASS FREE DISTRIBUTION OF THE SCRIPTURES

Passed at meeting in Brazil, July 1957

The following is a statement which the Council adopted on the subject of free mass distribution of the Scriptures :—

(1) The Bible Societies for very many years have enjoyed and cherished the fellowship with the churches and missionary societies, built up through much fruitful co-operation. Indeed, the Bible Societies may be regarded as working hand in hand with the churches. This association we are eager to preserve and to extend.

For this reason we wish to share with you our thinking on the matter of the so-called "Mass Distribution" methods of the circulation of the Scriptures, which are practised by various organisations today. We are often asked why we do not adopt such methods, and what is our attitude to them.

In an effort to re-examine their own position on this point, the member Societies of the United Bible Societies asked Dr. A. M. Chirgwin to produce a document giving a general description of the processes of mass distribution based on observations he had made in connection with his study on "The Bible in World Evangelism", published in 1954 with the support of the Council.

This material has now been collated and the Council of the U.B.S. desires to direct the attention of National Christian Councils, churches and church leaders, missionary societies and missions to aspects of mass distribution which have a bearing upon their work. We would urge that the data here provided be carefully read and considered.

(2) As the Gospel of our Lord Jesus Christ must be taken to all men, it is surely of great importance to the missionary task that efforts be made to reach large numbers effectively. The Bible Societies are deeply conscious of this and have long bent their every effort to this end. It is to the question of means and method that we would call attention.

(3) The Bible Societies fully recognise the missionary value of Bible distribution campaigns when such campaigns involve the contact of church members personally with non-Christian friends. *No more effective method of evangelism can be devised than one in which large numbers of convinced Christians, whose lives demonstrate their moral and spiritual quality, go with the Scriptures in hand and commend the Gospel of our Lord to their friends and neighbours.* The most significant growth of the Christian churches today is due to such measures. In such circumstances only do we consider mass distribution as a justifiable method. And for years the Bible Societies, by way of special discounts or otherwise, have been assuming their share in such efforts.

Campaigns of mass distribution by churches are in fact one aspect of the necessary integration of Bible Society work in the life of the churches. By nature such campaigns are temporary and spasmodic. Bible Society work is a permanent and steady process. Only if conducted in closest contact with the churches can campaigns of free Scripture distribution avoid disturbing the permanent aspect of Bible Society work in any given area. Furthermore, campaigns superimposed from the outside appear in the long run more prejudicial than helpful to the permanent witness and welfare of the local churches.

(4) The Council regards as of very doubtful value methods in which Scriptures are passed out to individuals or to crowds without a personal Christian witness. In cases in which public addresses on the Gospel precede distribution, it is not enough to utter the message ; one must be sure that the message is in form, content and manner actually shaped to reach the minds and hearts of the people ; this is not quickly achieved without much local experience and mastery of language and cultural conditions.

(5) While the Council is aware of many instances in which casually distributed Scriptures have come to have profound effects in individual lives, the Council would regard as damaging to the Christian cause in the minds of many others all processes that involve manifestly wasteful use of the Scriptures. Massive distribution in the first place gives an impression of the low value of that which is distributed. Then when large numbers of copies are discarded, as is usually the case in such distributions, very large numbers of people are thereby persuaded that the Christian Gospel is of small value and an additional barrier has thus been raised to its future entrance into their lives.

(6) The Societies continue to regard the principle of sale, in contrast to methods of free distribution, as the soundest and most steadily dependable principle. Free literature is largely suspect as propaganda, and in the process of sale the seller is generally required to bear witness to the value of the Book and so creates interest in its contents. When the Book is purchased it is distinctively the buyer's own and he is the more likely to take a serious interest in its use.

(7) For all these reasons the Council respectfully suggests that where organisations making a speciality of mass free distribution enter a field, the local Christian forces make specific inquiry of the organisation and of Bible Society headquarters upon the following points :

a. Does the technique of the distribution planned assure a vital personal contact with the persons it is hoped to reach ?

b. Is there assurance of such control of distribution that conspicuous waste will be avoided ?

c. Is there adequate provision for following the distribution promptly by further contact of the local Christian churches with the persons reached by the campaign ?

d. Do the organisations use the texts prepared by the Bible Societies and generally approved and, if printed by others than the Bible Societies, has the permission of the Societies been secured for the use of texts they have prepared ?

e. Does the organisation send quantities of Scriptures to local pastors or to church or mission workers, when they have not requested them, and report them as distributed ?

f. Has it sought the counsel of representative groups of the local Christian forces in the adaptation of its programme to local conditions and secured their co-operation ?

(8) By these few comments we hope that we have made clear the reactions which Dr. Chirgwin's objective study has provoked amongst the Bible Societies. We hope and pray that, through the study of this survey, the churches and Councils of Churches will be led to see their way in the better use of the Scriptures in their evangelistic work.

News from All the World

East Africa

Two important events have marked the life of the Bible Society agency in Equatorial East Africa in recent months, reports the Rev. F. Bedford. The first was the arrival on the field of the first edition of the Kamba Bible. The books arrived in time for the great thanksgiving service at Machakos, south east of Nairobi, which thousands of Kamba people attended.

The other great event has been the laying of the foundation stone of the first East Africa Bible House, on the 28th May. The ceremony was performed by the Governor of Kenya, H.E. Sir E. Baring. The house is being built near the centre of the city, in an area easily accessible to Africans, Asians and Europeans.

Mr. Bedford also recalls a conversation he had with a representative of the International Red Cross, who had just returned from a tour of the fifty-two Mau Mau prisons and detention camps in the country. "He had nothing but praise", writes the B.F.B.S. secretary, "for the efforts which were being made by the Government on the humanitarian and physical side. 'But', he added, 'let us make no mistake. This is at the root a spiritual problem and the real rehabilitation of the thirty thousand Mau Mau still detained can only be achieved by the Christian Church.' He spoke, too, of the great new villages I have described before—scattered throughout Kikuyu-land. He went on to say : 'The Christian Church is only touching the fringe of the problem : you must do more for these people.'

"I pointed out to him", continues Mr Bedford, "the fact that the resources of the Church were strained to the uttermost, both in money and men. His only reply was that if this was the case, an appeal must be made to the resources of the Christian Church in the whole world, and that it must be done quickly. The last word he said was this : 'The shape of things to come in Eastern and Central Africa, and even further afield in this continent, will depend upon how far the Christian Church succeeds in the spiritual regeneration of the Kikuyu tribe.' It is against this background that we continue to work as a Bible Society, supporting the efforts of the Church, and we ask our friends everywhere not to forget us now that Kenya is not in the headlines. We felt a wave of sympathy and understanding a few years ago when we were in the midst of Mau Mau terror, but the need is still as great, and even more challenging."

West Africa and Congo

Reporting on a visit he paid last spring to various parts of West and Central Equatorial Africa, Dr. W. A. Smalley, Associate Translations Secretary of the American Bible Society, writes :

"Perhaps the greatest impression I have as a result of this brief trip is the absolutely stupendous job that we have before us, to see to it that Africans have the Scriptures in adequate supply and in their own languages ; to teach them to read and to make reading a functional part of a life to which it is very foreign; and to swing the present mission and church programme to the realisation and effective implementation of its function, helping it make the Scriptures really central to the Christian community which is developing."

Dr. Smalley attended translators' conferences in Liberia and in the Kipende area in the Belgian Congo, where matters of spelling were holding up translators in their completion of the translation of the New Testament.

Belgium

The foundation stone of the pavilion of the Protestant churches at the 1958 International Exhibition in Brussels has been laid by the Rev. W. Thonger, Chairman of the Federation of Protestant Churches in Belgium and of the *Belgian Bible Society*. The Bible Societies have rented an important exhibition site in the pavilion and will also have a selling booth outside the exhibition hall. The pavilion is located between the Belgian and Congo sections and the international section.

The Belgian Bible Society has also agreed to sponsor another project at the exhibition, called "Expo-Bible 1958", put up by evangelical groups and located in the area reserved mainly for the international organisations. Besides a distribution booth, a construction will be erected in the shape of a large Bible and Bible texts will appear on an illuminated ticker-tape.

As a Belgian publishing enterprise, the Belgian Bible Society will also have a booth in the pavilion of Graphic Arts, set up by the publishers' union of Belgium.

The A.B.S. and B.F.B.S. are also supplying Bible Society material for a booth on Bible work in the section of the Protestant missions, in the Congo division.

Representatives of the Bible Societies involved and of the U.B.S. are now consulting on the question of publicity leaflets required for free distribution.

In Belgium itself, the churches, evangelical groups and the Bible Society expect to raise about £10,000 for the various projects. Help from churches abroad has been promised. The U.B.S. and co-operating Societies agreed two years ago to contribute an amount of £6,000, in order to secure a place for the Bible and the work of the Bible Societies in the exhibition, the theme of which is intended to emphasise what is being done in the world to further the welfare, both spiritual and material, of mankind.

Brazil

On the occasion of the U.B.S. Council meeting in Brazil, a delegation paid a visit to the Chairman of the Federal Chamber of Representatives. The Hon. P. Freire, who received the delegation on behalf of the Chairman, reported the following day to the House :

"Mr. President : The day before yesterday, in Rio de Janeiro, the world Council of the United Bible Societies, with a representation from 50 nations, just closed its session.

"It is curious to note that the Christian world is today concerned with the spreading abroad of the Holy Bible. The three branches of the Christian Church, which are the Orthodox, the Roman Catholic Apostolic and the Evangelical, or Protestant, are today interested in placing in the hands of the people, copies of the Word of God, of the Sacred Scriptures. It is interesting to note that all those peoples who dedicate themselves to reading and meditating on the sacred Book, are today those who are in the vanguard of civilisation. Queen Victoria herself has said that the secret of the progress of England was the Holy Bible. Our own country's writer, Erico Verissimo, in his book, "Gato Preto im Campo de Neve" (Black Cat in a Snowfield), analyzing the North American civilisation, affirms that the corner stone of the civilisation of that great people is a copy of the Holy Bible.

"The peoples who read the Bible are today, undeniably, the most advanced people in the world. Politically, they place themselves among those who have the greatest love of

liberty, and we may even state, without fear of contradiction, that it is a proven fact, that modern democracies are exclusively found among those peoples who read and study the Holy Bible.

"Denmark is seen transformed from a sandhill to a garden by a people who read the Bible. Holland wrested land from the sea by a people who read the Holy Scriptures. Arid Scotland, and desert North Ireland, carpeted their lands with gardens through a people who read the Bible. We have even today, Switzerland, whose people love the Book of Books, as a model to be followed and imitated by the nations.

"In Brazil, the Roman Catholic Apostolic Church, to which the majority of people belong, is very interested today in spreading the Holy Bible, encouraging its parishioners to read it. In Brazil alone actually more than a million copies are distributed at a price below cost, for reading and meditation.

"The United Bible Societies of Brazil, which forms a part of the United Bible Societies of the world, has enrolled in our country more than 50,000 associates, who maintain, with their contributions, the service of spreading abroad the Holy Bible.

"In an epoch of gross materialism in which worldly interests seem to dominate mankind, it is comforting to see that there are still in the world, persons who care for the spiritual welfare of the people.

"Let there be therefore registered in the annals of this House, which yesterday received a visit of the Board of Directors of the United Bible Societies, this auspicious fact for our people and for the life of the nation. May each Brazilian have in his hands a copy of the Holy Bible, and treasure in his soul its teachings."

England

Following the Amsterdam consultation last May, reported in our last BULLETIN, the *British and Foreign Bible Society* had important talks with the delegations from the American Bible Society and the National Bible Society of Scotland, with a view to extending the areas of the world where the Bible Society work is carried out through joint Bible Society agencies. The proposals formulated during those conversations have been approved by the competent committees and boards. The N.B.S.S. is now to share the work with the B.F.B.S. in Rhodesia and Nyasaland. The A.B.S. and the B.F.B.S. are now co-operating on equal terms in the support of the work in the Congo, in India and in France.

Germany

Under the title "The One Book", the *Stuttgart Bible Society* has started publishing a news-sheet on Bible Society work at home and abroad. The first number came out in July.

Among the Society's latest productions we note the issue of a cheap popular New Testament in Roman type, with the newly-revised Luther text. This publication is particularly intended for young people preparing for confirmation. In addition the same text has also been offered in another edition using a type which is half way between Gothic and Roman type. The text is set in a single column and is divided into paragraphs.

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The Stuttgart Bible Society has now been able to complete the reconstruction of the last of its three buildings, which were destroyed by bombing during the war. On the top floor a spacious canteen has been installed, with open-air terrace, where the 180 employees of the Society (printing

and binding plants, as well as despatch department and general administration office) can take meals.

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In collaboration with the local churches, the Stuttgart Bible Society recently organised a well-attended Bible Day in the important industrial town of Mühlacker. A special service was held in the main church of the city, reports being given on the work of the Society and a talk on Bible work in the world. An historical Bible exhibition, in which a section was devoted to modern editions in German and other languages, was also opened that day. Reports stress the great interest shown by the population in this exhibition.

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Each year a large number of churches follow the so-called "Bible Week", a week devoted to the study of a series of Bible passages. The passages are chosen by a group of theologians who also prepare the background material for the study leaders. The Stuttgart Bible Society distributed 50,000 copies of the Epistle to the Hebrews among the churches of Württemberg on that occasion last year. They are preparing a similar action this year, with a special edition of the Acts of the Apostles, from which the texts for the forthcoming Bible Week have been chosen.

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The main theme under consideration at the last annual meeting of the *Union of Evangelical Bible Societies in Germany*, was the missionary service of the Bible. The General Secretary of the Union, Dr. A. Müller, introducing the subject in his report, referred to the striking experiences he had had in refugee camps in Berlin, where for some days he circulated Scriptures, mainly Gospels, among the refugees :

"In my work in the Committee for Bible Mission I notice increasingly that contact is made with people who are quite outside the church and its missionary activity, through the Scriptures, which have reached them by means of some portion of the Bible put into their hands—perhaps a copy of the writings of that physician both of the body and of the spirit, Luke.

"There are evidently many more people than we generally imagine in our anonymous mass society who are reached by God's Word as *individuals* and who want above all to remain individuals under all circumstances.

"There are also evidently, in larger numbers than we generally imagine, people with so little human contact that they simply do not find a place in any fellowship, not even—and probably above all not there— in the fellowship of the church.

"Each year of my service with Bible Mission I adopt a motto for myself, which I also—as far as possible—use for promotional purposes. Last year it was : Bible mission is the heart of all mission. This year it is : Bible mission brings obligations. It is our obligation to bring the Bible to the people of today, who are more and more distracted by illustrated papers, the cinema, football, gambling and lotteries, dancing, cars, refrigerators, and the other thousands of characteristic features of our time.

"What does this mean for us ? It means that we should be tormented by the question : How do I get the Gospel to the people for whom I am responsible in the area of my Bible Society and Bible missionary work ? It means that I should rejoice at the thought : Here God has taken hold of someone and brought happiness to him through a book of the Bible which I have distributed. It means that as committee members of the

Bible Society we should feel responsible for the distribution of the Bible by every means and in every place which our heart suggests and our thought, knowledge and experience indicate.

"It means that we should not let ourselves be outdone by the continually increasing number of private evangelistic Bible distributing groups, whose origin and purpose, according to my latest observations, are somewhat difficult to specify.

"It means, too, that in the long run, we, as Bible Societies, should not allow our effort and joy in the service, as it has been done up to the present by the committee of Bible Mission, to be diminished. But we must ourselves take it as our responsibility."

Referring to possible concrete steps, Dr. Müller commended to the Societies a closer contact with the home mission institutions of the churches, with religious broadcasting services and other similar organisations, and the appointment of regional Bible missionaries who would be responsible particularly for the distribution of Scriptures among the refugees continuously streaming in from the East.

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Churches in Mecklenburg and Thuringia (Eastern Germany) celebrated Bible Sunday for the first time on June 23rd last, as a result of the work and suggestion of Dr. K. Zabel, General Secretary of the *Bibelwerk*, the body linking together the Bible Societies in EasternGermany. Dr. Zabel prepared, for that occasion, and circulated to all the 1,200 pastors, a 28-page document containing useful background material. This document supplied information on the importance and purpose of a Bible Sunday, suggestions for themes and helps for talks on four different themes : Revision—a way of helping the reading of the Bible ; A book conquers the world ; Expedition for the truth (Tischendorf, etc.) ; Nevertheless the Bible is right.

As Dr. Zabel stated in his annual report last May, it is hoped that with the institution of a Bible Sunday, greater understanding of the missionary use of the Scriptures will be brought about. Dr. Zabel has been able, in the course of the year, to visit all the headquarters of the various *Landeskirchen* of the area and to address numerous meetings of pastors and leaders of the home mission work. In this way, encouraging and rewarding progress in the cause of the Bible has been made. However, Dr. Zabel makes his own the remarks made by his colleague of the *Berlin Bible Society*, the Rev. Johannes Adler :

"In conferences the subject of Bible editions easily comes under discussion—whether they should be published with single or double columns, with or without verse divisions, in Roman or Gothic type. But one finds little response whenever one states that each confirmation candidate should have his own Bible at the classes. People react with great reservation, mostly with complete silence, as soon as one speaks of the missionary task of the parish for Bible distribution. At the present time a great deal is said about the service of the church in a changed world, but very little desire to change the church itself in its methods of work, and still less readiness to carry out the missionary command of Jesus, "Go forth". Planned exhortations coming from the church will help very little in this. Only through patient and tireless explanation and constant appeals can the joyousness and insight be awakened to the fact that Bible mission is not a commercial undertaking on the part of the publishing Bible Societies, but a decided contribution towards the building up of the parish."

"My own experiences", continues Dr. Zabel, "are on the whole the same. And thus we need to look round for new ways of carrying out Bible mission. The distant goal is naturally "Each Christian a colporteur". A Bible worker in Woltersdorf-bei-Berlin contributed many valuable judgments for the training of such voluntary colporteurs. Some lay seminaries are ready this year to deal with the theme of colportage. Obviously this work can only prosper if carried out with the knowledge and consent of the local pastor. Therefore these ideas are continually brought before the pastors' conventions that visit us, in order to win over our brother pastors.

"At present there are only a few of the less prominent ministers in church circles who have grasped the necessity of Bible mission and are beginning with the work in their own parish and in the circle of helpers. But I hope that these brothers will, with increasing results, speak of it also in their conventions and encourage others to work in the same direction. There is still sowing to be hoped for, but this hope is not my own optimism but is biblically based. The same holds good for the lectures which I gave to the travelling secretaries of the Evangelical Frauenhilfe (Women's Work) at the course for training leaders of children's work at Burckhardthaus and at the autumn conference for student pastors, whom I asked to undertake, once a year, along with their students, a Bible missionary campaign in their parish."

*

The Berlin Bible Society has just issued, for circulation in the D.D.R., a popular story of the discovery of the Dead Sea Scrolls, by Dr. Otto Schlisske. This 48-page booklet first appeared in Western Germany in 1955 and met with great success.

Hong Kong

The Advisory Secretary of Bible Society service for overseas Chinese, the Rev. Dr. R. Mortensen, has just circulated the first issue of the "Bible and the World", a Chinese-English illustrated quarterly on Bible Society affairs. This is one measure in the general effort made to interest overseas Chinese in the Bible and overseas Chinese churches in Bible Society work.

India

The *Bible Society of India and Ceylon* has been commemorating this year the 150th anniversary of the first printing of the Marathi New Testament. A short brochure written by Dr. D. N. Tilak, a member of the Revision Committee of the Marathi Bible, was published by the Bombay Auxiliary. In it the author summed up the history of the Scriptures in that language. Work on the Marathi Bible was started in 1804 byWilliam Carey, who published the New Testament in 1807 in Serampore. However, that translation was understandable to only one section of the Marathi people and a new translation had to be made later by American missionaries in the standard Marathi when mission work started in the Poona area. The first Gospel in that new translation was published in Bombay in 1817. The first Marathi Bible appeared in 1847 in Bombay as a small proof edition. Six years later the definitive edition was produced.

In 1857 a revision of the New Testament was decided upon, and this eventually appeared twenty-one years later. But "the language was not yet what it should be. By 1878 there had been two or three generations of Maharastra Christians. Hence the Christians, being used to the language, did not find it queer. But to non-Christians it was still 'missionary Marathi'." So a new

revision was undertaken in 1880 and was completed and published in 1907. Seventeen years later the revision of the Old Testament had also been completed.

The need for a new revision is now again being felt and the Bible Society of India and Ceylon and the B.F.B.S. have appointed a new committee, which has just started work on it.

Indo-China

The Rev. H. Curwen-Smith reports that there are today more than 200 evangelical churches in South Viet-Nam. Active membership numbers 40,000. Six full-time colporteurs are at present working for the Society and the B.F.B.S. is contemplating sending a Bible van to help increase distribution.

The B.F.B.S. has also printed the four Gospels and the Book of Acts in three major tribal languages spoken in the hills—Radee, Jorai and Koho. The entire New Testament is ready for the press in Radee. The Gospel of St. Mark has also been published in Chru and Bahnar, two other of the 60 dialects spoken in the area. Work is being planned for other groups but the languages must first be reduced to writing.

In Cambodia Bible Society work is carried out by a full-time colporteur and a team of voluntary colporteurs. A depot was opened in Pnom Penh in 1956, as already reported in the BULLETIN.

Korea

Writing in the new Chinese-English periodical (see above under Hong Kong), the Rev. Young Bin Im, General Secretary of the *Korean Bible Society*, gives the following information regarding the circulation of Scriptures through commissioned booksellers in Korea :—

"In spite of all the difficult conditions that besiege us, the circulation figure of 1956 amounted to 809,260 copies. This is the highest circulation figure that we have ever attained since August 15, 1945, on which date Korea was liberated from the Japanese occupation and a new era in the history of Korea was opened up. This goal has been able to be reached, because our commissioned booksellers and commissioned bookstores have co-operated with us wholeheartedly and worked as hard as they could.

"The operation through which the circulation of the Scriptures can be effectively attained is explained as follows :

1. Federation of Bookstores : Eleven of the most excellent bookstores in South Korea have been chosen and a Federation of Bookstores has been formed. They are spread out in each of the largest cities throughout South Korea. They themselves employ their own booksellers through whom they can reach the widest area of circulation. At present 59 are employed by the members of the Federation.

2. Commissioned book-sellers and commissioned bookstores : There are 28 of the former and 168 of the latter. Commissioned booksellers are those who are peddling round wherever they think they can obtain the best sales results and commissioned bookstores are those who keep their own bookstore and do business in a definite place. Both of them get commission from us. There are 25 non-Christian bookstores which are handling Christian Scriptures and they circulate the Scriptures better than some of the Christian bookstores. They also get discount from us.

3. Partly-paid colporteurs : there are 19 partly-paid colporteurs. The primary purpose of these colporteurs is to circulate Scripture portions. They are paid in proportion to the number of Scripture portions that

they can sell in a month. Any colporteur who can sell 4,000 Scripture portions per month gets a pay of Hw20,000 and any who sell 2,200 Scripture portions per month get Hw15,000. This latter kind of colporteur is expected to work particularly in rural districts. If a bicycle is given to him, then he is expected to sell 500 more copies. Any colporteur who can sell 400 Scripture portions per month receives Hw1,000. This latter kind of colporteur has a limited working area. He usually works in urban districts and makes use of weekends for his distribution. Many theological students participate in this kind of colportage.

These methods are at the moment all on trial. They may be revised from time to time, as our experience deepens."

▪

The recent publication of the first complete Bible in Korean Braille was the occasion of a special ceremony organised by the Korean Bible Society. The manifestation received wide publicity in the press and a special feature was broadcast on T.V. programmes, during which Mr. Im explained the processes involved in the production of Braille Scriptures.

▪

The Korean Bible Society recently published a small facsimile edition of the Ross New Testament. The Rev. J. Ross was a Scottish missionary who first translated the Scriptures into Korean. His New Testament appeared in 1887. The Korean Bible Society reports a good sale of this edition, which has stimulated interest in the way the Bible came to Korea.

Mozambique & Rhodesia

The first copies of the Ndau Bible, the first edition in that language, arrived both in Mozambique and in Rhodesia, at the beginning of May. In each country thanksgiving services were held—in Beira (Mozambique) and in Rusitu (Rhodesia)—with visitors from missionary stations of the whole area. The Rev. M. W. Booth, B.F.B.S. Secretary in Rhodesia, reports that several hundred copies were sold at Rusitu on the day of the ceremony. Ten thousand copies were printed. An edition of 10,000 New Testament and Psalms was also produced at the same time. The Swiss Bible Society contributed nearly £600 for this edition, representing about 10% of the total cost.

▪

New arrangements have been made for the use of the Bible van in Rhodesia, Mr. Booth reports. So far, the two Europeans in charge of the van have been replaced by a team of five Africans. "In each area visited, they placed themselves under the resident missionary or pastor. In the evenings the sound movie equipment was used, portraying stories from the New Testament. The day following a Bible stall was set up, manned by one of the team, while the others went from door to door in village kraals and in the locations. Result—in one month half as many Scriptures were sold by this team as had been sold in the entire previous year through colportage." "It is my firm conviction", Mr. Booth concludes, "that the time has come, in this part of Africa at least, that Africans themselves must carry the Gospel to their own people. The witness of each man to the power of God's word in their own lives counts for a great deal more than what the European may tell out of his long experience. Moreover, the African is rapidly demonstrating his ability to assume responsibility."

Spain

The Roman Catholic Church in Spain has launched a Bible reading campaign. Spanish versions of the Bible in whole or part are being sold,

though at a price three times greater than editions available from evangelical presses. Travelling Bible exhibitions have been organised by the Roman Catholic Church in various parts of the country. The new movement is a follow-up of the Papal Encyclical "Divino afflante Spiritu" (1953) on the Bible.

United States of America

The Presbyterian weekly, "The Christian Century", published last July the story of the use, by the Rev. J. W. Ellison, a young Episcopalian minister, of Univac, the well-known electronic brain, for the production of "a complete 1600 page double-column concordance of the 1952 version (RSV), sorting alphabetically, from Genesis to Revelation, the 800,000 words of the Bible's 66 books, with contexts".

"It took James Strong thirty years to make the concordance for the King James version, which he published in 1894. Mr. Ellison did it for the RSV in a little more than two years, using only his regular time off from his duties as rector of a thousand-member church, to direct work at Remington Rands' New York computing centre.

"To translate the Bible for Univac to read, operators of the Unityper copied every letter, numeral, word and comma, from "In the beginning" to the "Amen" at the end of Revelation. That took from February to November of 1955. But even the best typist, like the scribes of old, can make unwitting errors. So the complete Bible was also translated for Univac's little punch-card brother, then run through a card-to-tape converter. The four reels of tape from each typing were compared by the machine, as with the Luke manuscripts showing up every discrepancy better than any human proof reader could possibly do. Corrections gave a final copy identical to the last comma with the printed word.

"In sorting, choosing and compiling, Univac was told to pay no attention to 132 such words as "and", "is", "of" and "it". The machine really has just two words of its own—"yes" and "no". But it makes its decisions with the speed of light. It took a fast look at each word on the tape, decided whether to keep it or pass it up, and before you could blink an eye went through eight to ten successive "yes" or "no" decisions. Dredging up from its fabulous "memory" every successive occurrence of the same word, it picked up the adjacent words between punctuation marks for the needed context, alphabetized the key words, gave the location, and spat out the results on its automatic printer, which is capable of producing 600 lines per minute."

However, before Mr. Ellison could "feed" the machine, he had worked for ten years elaborating the proper technique which would lead to a beneficial use of computing machines in the field of biblical textual scholarship.

U.S.S.R.

During the last couple of years or so increasing contacts have been established from East Germany with the many German communities in Russia. A considerable number of Scriptures, as well as hymnbooks and evangelical literature, have been sent from various church headquarters. The following notes are excerpts from a report published by one of these German offices :—

"The area in which the German evangelical Christians live, scattered among the various other people and groups of central Asia and southern Siberia, is nearly three times the size of Germany. Some of them came around the middle of the 19th century,

others settled here during the closing decades of last century, coming in great treks from the Volga area, but the majority were transplanted in this area during the thirties and forties of this century. They have preserved their German characteristics and German language, far from their German homeland, thanks to their evangelical faith, to the Luther Bible and to the evangelical hymns. The book from which they derive their spiritual and intellectual life is always the open Bible. With what care they take their Bibles around with them can be seen from the words of a correspondent who, in a letter last January, first gives thanks for the sending of Bibles, hymnbooks and other writings and then adds : 'Until now I had an old Bible which came from your city of Hamburg. It is 96 years old and is very worn. I have sent it to a young woman who is nevertheless very happy to have it . . .'

"An old couple have reported on what these people did when copies of the Gospel became more and more rare. When their neighbour called them over to share with them his great joy at having the Scriptures, which had just arrived, and spread them out on the table, they stood and wept for joy at the fact that now there was the possibility of having copies of the Scriptures, for during the time of great need they had tried to get hold of copies in the following way : 'We sought the Word of God and copied it out and were uplifted in doing so. But the Lord is powerful in weakness. We are two elderly people—I am 66 and my wife 62 ; our great request to you is for a large and a small Bible. We also have children . . . '

"There is one desire on the part of the children of God who wait and hope in faith for the Lord's deliverance —to whom His Word has more value than all worldly treasures—as one who received a copy of the Scriptures wrote : 'Of what value to me would the treasures of the world be if I did not have God's Word ? With this world's goods I do not find the way to my Father's house, but I do with the precious Bible'.

"The letters are awkwardly written often with halting, disjointed sentences, but are filled with a strong and unshakeable faith and there glows in them a lively longing for the riches of God and for the day of salvation and the Second Coming."

The document quotes a selection of the many letters received from these Germans in Russia. We reproduce here just a few, trying to maintain in the translation something of their directness and of their awkward way of expression.

"One letter, for instance, asks for a Bible in order to help the writer to learn to read : 'This letter is from L.K., a fellow pilgrim on the road to eternity . . . . I come to you with a big request, for a copy of the Holy Scriptures. I have a great longing for them. I would very much like two Bibles, one for my mother and one for me with hymns, a history of the Bible, a catechism, and for the children a book to help them learn their letters, so that I can learn to read German and also find the way to heaven.'

" And another says : 'We believing, God-fearing brothers and sisters, living in K. . . send to your whole church this written, heartfelt request : for a copy of the Holy Bible, the golden treasury for the building of the Christian Church for eternal life.'

"A third writes : 'Here in the village of T . . . . young and old, brothers and sisters in Christ, meet together three times a week—up to 50 persons. In the village of S . . . . there are some 70 who meet in this way, including some Russians . . . . . We rejoice in our hearts that once

more, after a long time, an exchange of letters is allowed between us German brothers. Before man and God we give thanks and praise for this, for which we owe praise and glory to God, our all-powerful Father.'

"Yet another reads : 'The beginning of my second letter which I send to you, dear Herr R., from me, Adolf S., is as follows : Lord, I love the rooms of thy house and the place in which Thou livest . . . I want in my letter to tell you that I have already received again many books and Bibles from you, so that my table in the room is quite covered. I have distributed the catechisms to the children and the Bibles to my sons. Dear friend, you have shown much love to us. We are more happy than we should be with a whole kingdom. Now you do not need to trouble yourself any more, for we have enough to read for the rest of our life.'

"Yet another man writes: 'I am very happy with the treasure that you have sent us. We cannot repay you, but I bear you up in prayer before the throne of God, Who will openly reward you (Matt. 6:4). I have such a large kingdom now ! You have sent me Bibles that I can use. For I am an uneducated man ; poverty has prevented me from going to school ; I can only read Roman script with great difficulty—I read only Gothic type.' "

Miscellaneous

From an address delivered by the Rev. R. K. Orchard at a consultation of the Continental Missionary Councils in Denmark, last April, in connection with the present situation of the Christian world missions, we quote the following significant passages :—

The "post Bandung era" and the growth of the younger churches, must be taken quite seriously and grasped imaginatively in the policy and practice of missions. There must be no nostalgia for the past, when the West was looked up to. There must be frank recognition of the fact that there is no mission from the West as such to the East as such. The religious encounter does not take place basically in geographical terms, even though the "classic" religions of Asia have some sort of geographical focal point. The significant element in their modern revival is that they are claiming to be universal religions ; and the idolatries of the West are also spreading across the world. The religious encounter is world-wide : mission is mission *unto* the world and is not basically from the West to Asia and Africa and Latin America.

It is extraordinarily difficult to free one's thinking, and much more one's practice from the notion that mission goes from a (possibly superior) West to another (possibly inferior) part of the world. Perhaps it is even harder to free oneself from the conception that what is primarily important is "my missionary society", "my work". There is a certain imperialism about mission boards which, within its own sphere, clings almost as firmly as a political empire to its sphere of operations, its power and its control. Unless we can get beyond this to the conception of a mission which is "unto *all* the world", involves our being junior partners to "younger churches", and above all is Christ's before it is ours, we shall hinder and not help the Christian mission in our day.

This is particularly true of the supporters of missions. I think a very large part of the task of missions in our day is to educate the supporting groups and the congregations to which they belong in the actualities of the missionary situation and enterprise today.

The crux of the matter will be the determination of the "younger" churches—or its absence—to have

missionaries in their countries, and to *send* missionaries and hence to insist to their own governments on missionary freedom. Increasingly, missions outside the Western world will in this sense be dependent on the "younger churches".

If the nationalisms of our day are not to undermine Christians' understanding of, and loyalty to, the universality of the Gospel, and to destroy belief in and the possibility of, the embodiment of a world-wide Christian community, both "older" and "younger" churches must increasingly learn to be conscious of the fact that they are part of a world-wide Christian community, part, in some sense, of a universal Church. For the "older" churches, this means, among other things, that they must cease to think "How nice it is to have congregations in Asia and Africa as part of *our* church", and begin to discover what it means that they and the congregations in Asia and Africa are part of *Christ's* Church. For the "younger" churches this means that they must cease to think "Now we are equal to the churches in the West", and must begin to think what it means that they are fully and directly responsible to Christ the Head of the Church.

Audio-Visual Aid Notes

FILMS

The Rev. L. R. King, Audio-Visual Aid Secretary of the B.F.B.S., contributes the following information regarding some of his Society's projects.

The Leaves of the Tree

In view of evident interest in the material processes which go to make a Bible, the story is being filmed in colour, starting with the tree which provides paper pulp and ending with the distribution of Bibles in a new translation. The picture opens in the forests of Scandinavia and comes to a climax in Eritrea with the arrival of the first copies of the Tigrinya Bible. For the rest, there are sequences illustrating paper making, printing and binding, followed by the translation work of Mrs. Elsie Winqvist and her husband. It is hoped that this film will break away from the usual type of documentary feature. It is an attempt to make something in the nature of a lyrical impression and to uncover the "other-worldliness" in trees, machines and conference tables. Music specially composed seeks to emphasise the spiritual meaning of the Society's task in an unusual film. (16mm. colour film ; approx. 30 minutes).

Knights of the Nile

This film, made by the Rev. J. M. Roe (Editorial Secretary of the B.F.B.S.) when he was in charge of Bible Lands Agency South, features some aspects of the life of a colporteur operating among Muslims. It runs for 10 minutes and would have run for even longer but for the recent events in Suez ! (16mm. colour film).

Apostle's Island

This short film shows colporteur Barnabas Constantinopoulos on his round in Cyprus, and at the same time gives colourful glimpses of this island which has been much in the news of late. (16mm. colour film ; 12 minutes).

*

The Rev. E. J. Heuer, who is now giving full time service to the preparation of A-V-A materials for the B.F.B.S. in Canada, recently produced a new film about Bible Society work, about which Mr. Heuer has supplied the following notes :

For Every Man

This film deals primarily with the Canadian scene, but also includes pictures of Dr. Platt and Dr. Cockburn, Mr. Bradnock and his secretary (all of the B.F.B.S., London) and other scenes photographed while Mr. Heuer was in England in 1954. There are pictures of Canon (now Bishop) Chandu Ray, the Rev. T. Miyakoda of the Japan Bible Society, and some scenes taken in South America by Mr. Everett Ball with references to the world-wide work in the narration. The Canadian scenes include pictures of Scripture distribution and also a sequence of a woman volunteer canvassing along a residential street. The film closes with scenes taken at Lutterworth and reference to the debt of gratitude which the Bible Society owes to Wycliffe.

*

Mr. Heuer is also planning an extended tour in India, particularly visiting the areas where Canadian missionaries are at work. The main purpose of the visit is to shoot material for the next film he intends to prepare on Bible Society work in missionary areas.

*

The American Bible Society announces the production of a new film :

God's Word in Man's Language

The film features the American Bible Society's well-known Secretary for Translations, Dr. Eugene A. Nida, who in a lively manner and with warm humour tells the story of the film, which is adapted from his book of the same name.

The purpose of the film is to demonstrate the interesting and challenging problems of Bible translators in various parts of the world and how the Society gives them aid. (16mm. colour film ; 27 minutes).

*

Canon Arrowsmith gave the following information at the U.B.S. Council meeting in Brazil on a new film produced by the B.F.B.S. in Australia :

The Briar and the Myrtle

This film illustrates the coming of the missions to New Guinea—the London Missionary Society, Church Missionary Society and the Lutheran mission. The Gospel, translated into the language of the people, spread rapidly. War intervened, but despite all setbacks, Christianity survived and a new Bible House was built at Port Moresby. (16mm. colour film ; 40 minutes).

Sarawak

This film is now being prepared by Mr. Ian Morrison, of the National Bible Society of Scotland, illustrating Bible work among the Aborigines of Sarawak. Should be ready early in the New Year. (16 mm. colour film; about 800 feet.)

FILMSTRIPS

The American Bible Society has recently produced a filmstrip as follows :

Bible on the Island

Use is made in this filmstrip of drawings, in a pleasing modern technique, instead of photographs. It can be supplemented with a long-playing record which dramatises the story and adds appropriate musical background. It tells a true story from Okinawa, illustrating the power of the Word of God to change lives. During the war a chaplain and a patrol of American soldiers came upon a tiny village called Shimmabuke and learned a new lesson in Christianity.

Forty years before, a missionary had stopped at Shimmabuke, left a Bible and gone on. From this Book the people found not only an inspiring Person to love and serve, but also sound precepts on which to base a society. This new filmstrip graphically describes the resulting changes in the little village on the island.

There are 51 frames. Price with typescript only $4 ; with commentary in sound included on strip, $6. The former includes a reproduction of the pictures of the strip placed against the narration referring to it. This makes previewing possible without making it necessary to use the strip and helps to avoid errors in projection.

*

Dr. E. M. North announced at the U.B.S. Council meeting in Brazil that he was working on two sets of filmstrips on "How the Bible Came to Us", one intended for use among older children and adults, the other for children of 10-12 years.

*

The B.F.B.S. in London has recently produced two filmstrips :

The Light is Come

This is based on a set of colour pictures taken by the Rev. M. and Mrs. Booth, after their first eighteen months' work in Rhodesia. The Agency covers a wide area, from the Victoria Falls in the west to the borderlands of Mozambique. The arrival of the Bemba Bible in the Copperbelt is photographed in "candid camera" style. (41 frames).

Venezuela Vista

This is the first of a set of filmstrips prepared by Dr. N. J. Cockburn after his visit to South America. He took some pictures of outstanding beauty and variety. Pearls on Santa Margarita, luxuriant tropical foliage and wide mountainous landscapes make ideal subjects for one who has such a good sense of "picture". Dr. Cockburn's speaker's notes range over the history of Venezuela from earliest times to the present day. (43 frames).

*

In addition to the Venezuela filmstrip, the B.F.B.S. is also preparing strips on Bolivia, Chile and the Holy Land, from pictures taken by Dr. Cockburn.

Though the facts referred to in the following information are no longer recent news, their educational value remains up-to-date. They are quoted from *Sight and Sound* (World Council of Christian Education and Sunday Schools Association and Division of Foreign Missions of the National Christian Council, U.S.A.), the *Christian Broadcaster* (World Committee for Christian Broadcasting) and the American Bible Society's *Record* :

Several programmes aimed at the "luke-warm" or the indifferent, where religious matters are concerned, were added some time ago to the BBC's TV programme. Bernard Miles, known in England as teacher, actor, writer, sociologist, arranged a series of broadcasts introducing a new method of approach to the Bible, under the title "This Book is News". In the first broadcast he read chapters of the Bible in the Chiltern (London and Oxford) dialect. Movie actress Virginia McKenna and an American Negro, Orlando Martins, followed with other chapters. In conclusion Metropolitan Yosip Khnanshi, head of the Assyrian Church of Iraq, read portions in the original Aramaic.

In other programmes of the series, biblical excerpts were presented in Middle English and in modern dialects. Comparisons were made between early and recent editions to indicate how words and meanings change through the years. Programme participants were English language authorities from various sections of the country.

*

Several centuries ago the printing press made it possible to increase immeasurably the distribution of the Bible in Europe. Now, modern invention again steps in to provide new media for sharing widely the age-old Message of Life. In Liberia, for instance, a daily radio programme over Station ELWA is responsible for an unprecedented interest in regular Bible reading there. Every weekday at 6.27 in the morning hundreds and possibly thousands of Liberians open their Bibles. They all turn to the same passage and—at the cue from the programme—they read in unison for fifteen minutes, many reading aloud. They follow the *Talking Book* records supplied by the American Bible Society.

Station ELWA is located near Monrovia and is operated by the Sudan Interior Mission, an undenominational missionary society working in several African countries. In 1954, arrangements were made with the Liberian Agency of the American Bible Society for the 15-minute programme of uninterrupted Bible reading, without note or comment. A set of *Talking Book* records comprising the entire Bible was loaned to ELWA. Playing one side of a record each morning, it has taken a few days more than a year to go through the entire Bible.

One result of these English-language broadcasts is an increasing demand for such offerings in other tongues. Recordings have been requested in French and Arabic and are being prepared by the Agency in various Liberian languages. This involves infinite patience and effort in discovering and coaching readers and assisting them at ELWA. The use of the tape recorder, however, has expedited the work.

But how many Africans have radio sets ? Studies show that in urban areas the radio is now a common household article, while in rural communities prominent citizens have sets that are heard by all their neighbours. With the new transistor, even

rural Africans can now own inexpensive sets which give service for several months on only two or three ordinary flashlight batteries.

Liberia, which follows the American pattern of independent radio stations, is now the only place in tropical Africa where a free Christian radio station can be maintained. The future for the spread of the Gospel on the air is bright in Liberia and adjacent areas, and the Bible already has a commanding place in the expanding programme.

*

CAVE (Centro Audio-Visual Evangelico), an evangelical broadcasting programme in Brazil, began a new feature programme last January. Under the title "Great Personalities of the Bible" a team of young evangelical actors dramatised, in a series of 15 minute programmes given once a week, some of the main characters in the Bible. Sr. D. Medeiros, former writer as well as radio and TV actor for the two Sao Paulo stations, is responsible for the preparation of the programme.

The series began with Abraham, but was interrupted during Holy Week to tell the story of the life of Christ. Later the group presented the story of Jacob and the plan was to go straight through the Bible. From the enthusiastic 30 to 40 letters received each week it looks as if his radio audience will go along with him.

The drama group was organised in 1949 with seven members. Its purpose at first was to train young Protestants interested in radio work with the hope that some day their talents might be put to use.

Only a few times in the last eight years have the young people been able to find a group willing to pay for radio time and thus give them an opportunity to preach the gospel through radio drama.

Yet the years of practice and dedication have paid off, and since one of the goals of the programme is to promote the reading of the Bible, Bibles are offered to those writing in and requesting one. These as well as the radio time are paid for by the Fellowship Community church of Sao Paulo and by its members. As the church is English speaking they consider this "an opportunity to preach the gospel in the language of the land in which we live".

GENERAL

Several British missionary societies together with the B.F.B.S. have formed a joint audio-visual centre in London (6 Salisbury Square, London, E.C.4). The need for such a centre had been felt for a long time. Mr. D. W. Lomax has been appointed secretary.

A full programme of training courses has been arranged for 1957-58 to introduce missionaries and correspondents to the range of aids available and to encourage them to arrange individual courses of instruction in their use.

Personalia

Along with the appointment of the **Rt. Rev. F. Donald Coggan,** Bishop of Bradford, as President of the U.B.S., in the place of Bishop Eivind Berggrav who has retired, three new Vice-Presidents have also been appointed : the **Most Rev. H. W. K. Mowll,** Archbishop of Sydney and President of the New South Wales Auxiliary of the B.F.B.S. in Australia ; **Sir Samuel Runganadhan,** Treasurer of the Bible Society of India and Ceylon and one of the Vice-Presidents of the World's Alliance of Y.M.C.As, and **Dr. Alfonso Rodriguez Hidalgo,** President of the Evangelical Seminary in Matanzas, Cuba.

Among other appointments made at the meeting of the U.B.S. Council in Brazil were :

Mr. P. Mahanty, General Secretary of the Bible Society of India and Ceylon, as chairman of the U.B.S. Council ;

The Rev. Dr. Wm. C. Somerville, General Secretary of the National Bible Society of Scotland, as chairman of the U.B.S. Standing Committee.

*

Dr. W. H. Fonger has just retired, after over 25 years of service in the A.B.S. Agency in the Philippines and 34 years of missionary work in that area. **The Rev. A. B. Taglucop,** a Filipino, has been appointed his successor as secretary of the Agency. Mr. Taglucop has been helping Mr. Fonger in the Agency during the past year. Mr. W. W. Groesbeck, an American, will serve as the Agency's business manager.

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